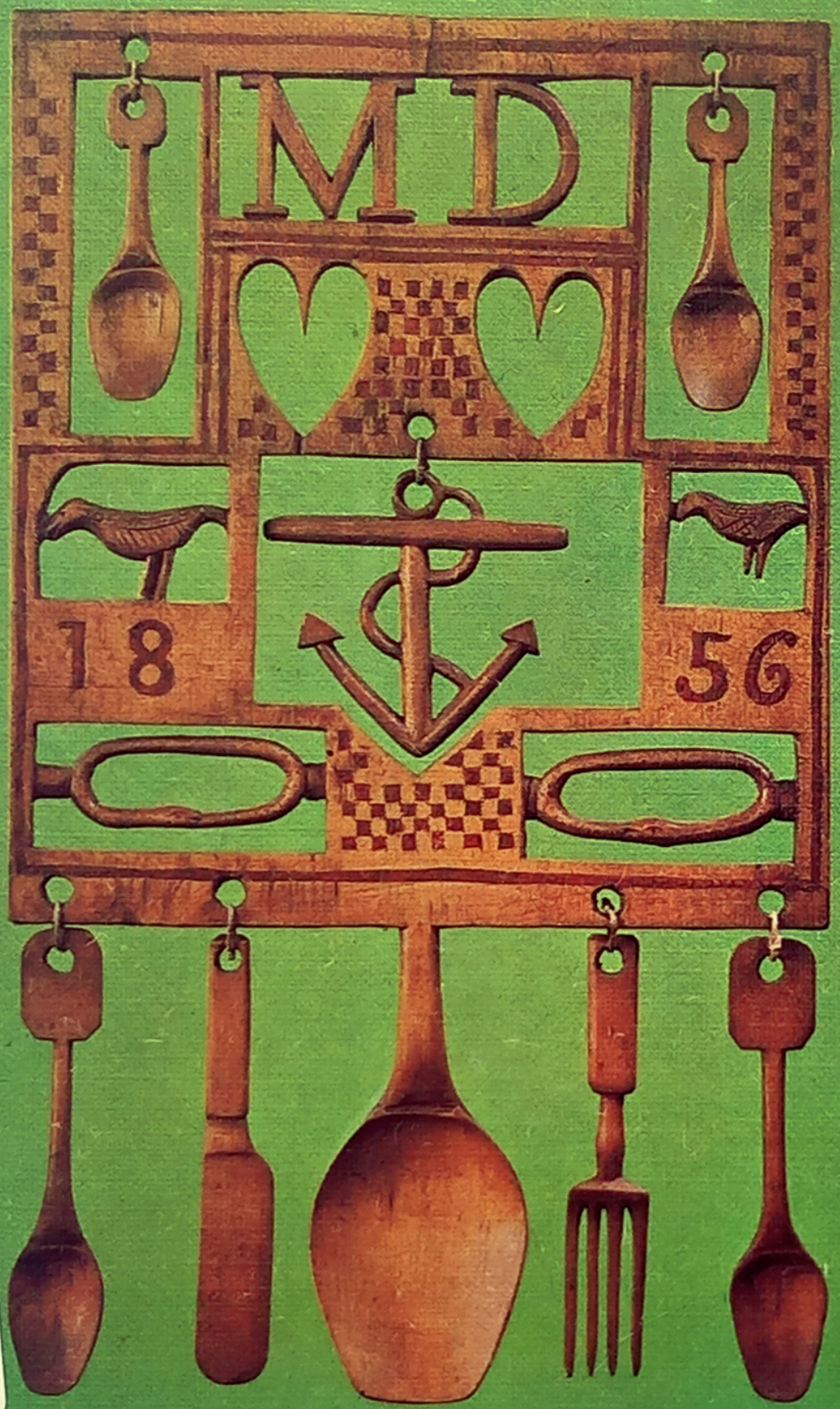

LOOKING AT WELSH HISTORY

Book 2

from Tudor times to the present day

A. J. RODERICK

Looking at Welsh History
Book 2

YSGOL GYMRAEG
BAE COLWYN
YLLGOR ADDYSG

LOOKING AT WELSH HISTORY

Book 2 from Tudor times to the present day

A. J. RODERICK
General Editor R. J. Unstead

A & C Black London

Also by A. J. Roderick
FORTRESS IN THE WEST Tales of Welsh Adventure
LOOKING AT WELSH HISTORY—Book 1

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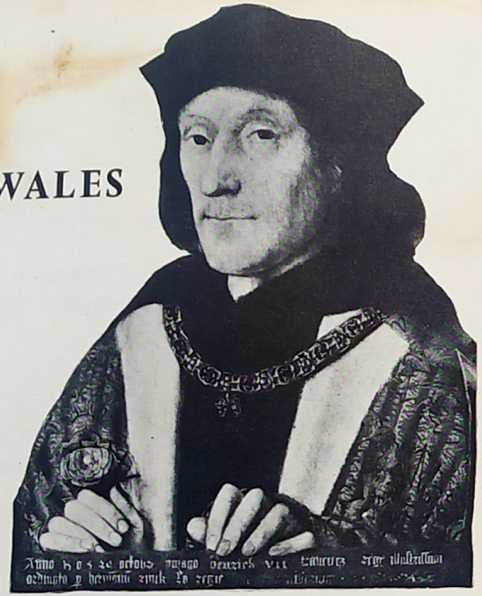
TUDOR AND STUART WALES
The making of the Shires

Henry Tudor, Earl of Richmond, defeated Richard III at the battle of Bosworth in 1485 and became King Henry VII. Many Welshmen had fought on his side. One of them, Rhys ap Thomas from Carmarthenshire, was knighted on the battlefield. Sir Rhys became a very wealthy and powerful man in west Wales. You can see his tomb in St Peter's Church, Carmarthen. Henry VII was very popular in Wales, but he was not able to give much attention to Welsh affairs because he found that there was so much for him to do in England.

Wales was still divided into different parts. The counties of Anglesey, Caernarvon, Merioneth, Carmarthen and Cardigan belonged to the Prince of Wales, the King's son. The three other counties—Flint, Glamorgan, Pembroke—were really lordships which belonged to the king. The rest of Wales was split up into marcher lordships. Some of these had come into the King's hands, but there were still many marcher lords left.



Henry VII at the age of 48. He died four years later

They were often unruly and did not trouble to keep law and order properly in their lordships. They gave shelter and protection to their friends and relations who stole cattle or who broke the law in other ways. This practice was called *arddel*, and it was the cause of much lawlessness.

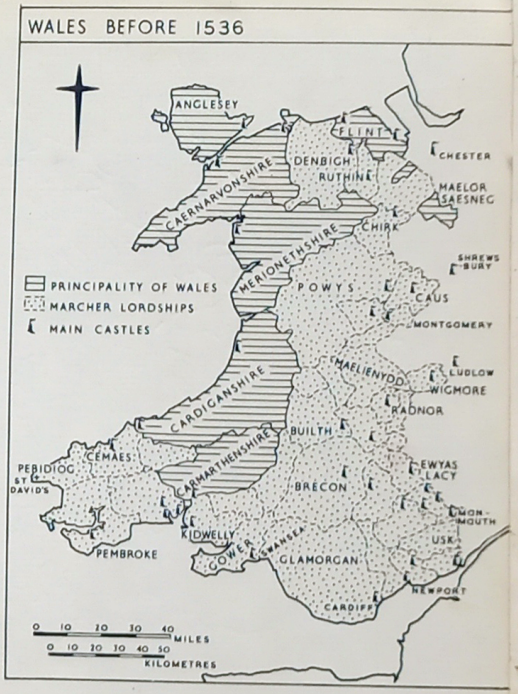
Just before the end of his reign Henry VII began to give the people of Wales more freedom. During the rebellion of Owain Glyndŵr, a hundred years earlier, the English Parliament had passed a set of harsh laws against Welshmen. Henry began to cancel some of these laws in parts of Wales just before he died.

Henry VII named his eldest son Arthur and made him Prince of Wales. There was a Council of Wales and the Marches which looked after the affairs of Wales and which used to meet at Ludlow in Shropshire.

When Prince Arthur was fifteen he was married to a Spanish princess, Catherine of Aragon, and the young couple lived for a time in Shropshire. But unhappily the Prince died soon afterwards.

This meant that his younger brother Henry became Prince of Wales and heir to the throne. Henry VII died in 1509, and young Prince Henry became King Henry VIII.

Some years later Henry became anxious about the government of Wales, especially the marcher lordships, and in 1534 he appointed Rowland Lee as President of the Council of Wales and the Marches. Lee was a very determined man, and he did his best to stamp out cattle-rustling. He hanged many thieves and outlaws, and his name was greatly feared along the Welsh border.



At the same time Parliament made a law to stop the practice of *arddel*, and other laws to prevent people from crossing the river Severn by night and from carrying weapons.

But King Henry decided to go further. He wanted to put an end to the marcher lordships altogether, and to unite Wales with England. In 1536 and in 1542 Parliament passed two Acts to bring this about.

These Acts gave Welshmen the same rights and privileges as Englishmen; for example, Welshmen were now completely free to go and live in the towns and to become tradesmen. This was a great change for the better, and many of them took advantage of it.

King Henry VIII, who ruled from 1509 to 1547

Another important change was that the marcher lordships were done away with. Most of them were grouped together to form new counties or shires—Denbigh, Montgomery, Radnor, Brecon, Monmouth. So the whole of Wales became shire ground, as it was called, just as in England.

This led to another change. The Welsh shires and some of the boroughs were allowed to have members of Parliament—one for each shire and one for each shire town, except Monmouthshire, which had two members, and Harlech, the shire town of Merioneth, which did not have a member at all because it was so small. In 1542 Haverfordwest in Pembrokeshire was allowed to have its own member.

In each county in England there had been Justices of the Peace for many years. Now Wales had them as well—eight in each county. These men were usually landowners in the county. They met four times a year, and their meetings were called quarter sessions. We still have JPs, and they still hold their quarter sessions.

At these meetings the Justices tried important cases and decided how the various laws made by Parliament should be carried out in their county. Each JP looked after his own part of the county and held his own court of justice to try small cases. This court was called the petty session. He appointed two constables to help him in his work.

There was another important change that was made by the Acts of Union. The Act of 1536 stated that any man holding any official position had to speak English. The same Act also stated that English was to be the language used in courts of law in Wales. At that time most of the people of Wales spoke only Welsh. The courts did employ interpreters to help people who could not speak or understand English, but even so it must have been a hardship to some.

The Acts of Union put an end to the custom known as *gavelkind*. This was a custom by which a man's property, when he died, was shared among all his sons. Many Welshmen had already given up gavelkind and adopted the English custom of *primogeniture*. Primogeniture means that the eldest son inherits his father's lands.

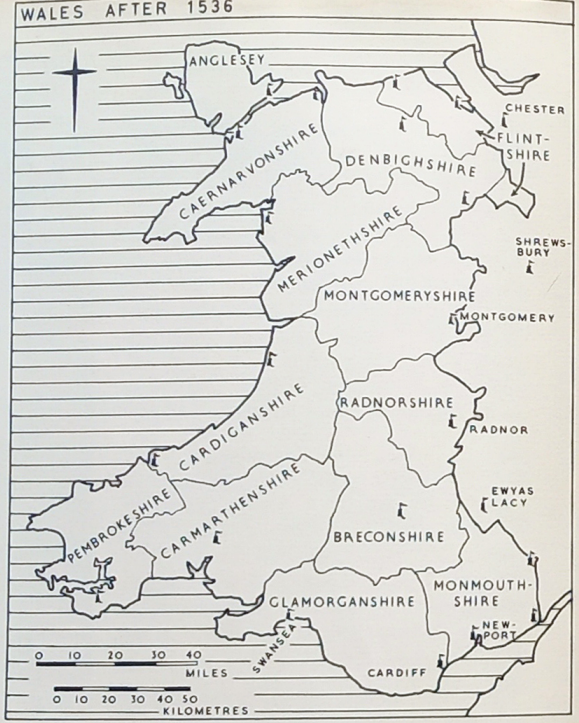
The Tudor kings and queens were very popular in Wales because they were partly Welsh, and from Henry VIII's reign onwards Welshmen began to go to London in search of fame and fortune. When Henry VII founded his bodyguard, called the Yeomen of the Guard, several Welshmen joined it—among them was David Seisyllt of Monmouthshire who had fought at Bosworth. Later, the name Seisyllt was changed to Cecil, and David Seisyllt's grandson was the famous William Cecil, Lord Burghley, who was Queen Elizabeth's great Secretary of State.

A meeting of J.P.s probably looked very much like this

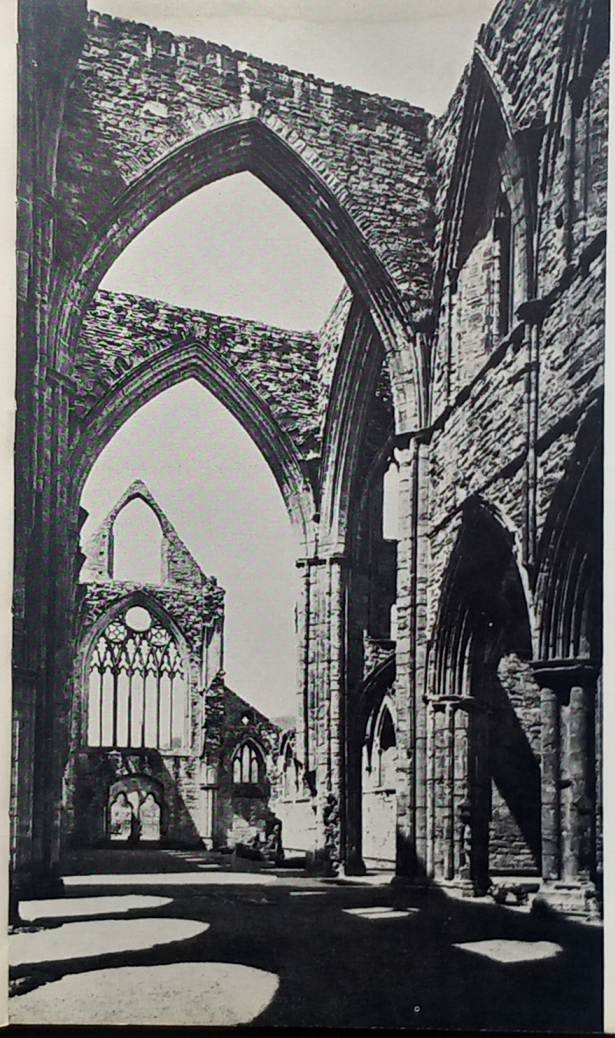
Other Welshmen who went to London became tradesmen or merchants or lawyers or soldiers—Roger Williams, for example, who was knighted and made a name for himself as a soldier in the Dutch wars against Spain in the time of Queen Elizabeth. Shakespeare must have known many Welshmen too, because he has Welsh characters in some of his plays, e.g. Fluellen in *Henry V* and Sir Hugh Evans in *The Merry Wives of Windsor*.

As we have seen, Welsh people in the Middle Ages did not have surnames. A man would be called A ap B (A the son of B). But in Tudor and Stuart times they began to follow the English custom, and usually they chose their father's Christian name as their surname. So 'David the son of Griffith' became David Griffiths. This is how names such as Davies, Evans, Jones and Williams came into being.

'David ap Owen' (David the son of Owen) might become Owen or Owens, or Bowen; and so we get names such as Bevan, Beynon, Powell, Price (ap Rhys) and others.



Sometimes nicknames became surnames. A man known as 'David Fychan' (David the short) might use Fychan as his surname, and this became Vaughan. In the same way Lloyd comes from Llwyd (meaning grey), and Gough from Goch (red-haired).



Catholics and Protestants

In Tudor times there were many changes in religion in Wales, as in England. Although King Henry VIII (1509–1547) and all his subjects were Roman Catholics, he wanted to bring to an end the power of the Pope in England and Wales.

One of the ways in which he did this was by closing all the monasteries in the country, since the monasteries were partly under the authority of the Pope. He did this between 1536 and 1539. The monasteries owned large estates, and some of the English ones were very rich.

The Welsh monasteries were mostly small, with not many monks in them. For instance, there were thirteen monks at Tintern, and only five at Strata Florida. What happened exactly when a monastery was closed? First of all, the abbot and the monks were given pensions or they became parish priests. The Abbot of Margam, for example, was given a pension of £10 a year.

Tintern Abbey in Monmouthshire. Compare this picture with the one on page 52 of Book 1

A martyr being burnt at the stake

The King took the more valuable things in the monastery—jewels, plate, money, the bells, and lead from the roof. The furniture and other articles, and timber from the roof and other parts of the building, were usually sold by auction. The money from the sale went to the King.

This meant that the monastery was left empty and without a roof. Local people helped themselves to stone from the walls and the floor.

Then there were the estates of the monastery. The King confiscated these, and usually he sold or leased them to friends of his or to some of the local gentry; for example, the Earl of Worcester, who lived in Raglan castle, bought Tintern Abbey and much of the abbey's land in Monmouthshire. Some people turned a monastery, or part of it, into a mansion to live in. That is what happened at Margam, where Sir Rice Mansel bought the abbey, and some years later he made it his chief residence.

There were other changes in religion too, which were happening in other countries as well as in England and Wales. We call these changes the Reformation, and the people who supported them we call Protestants.

Queen Mary, who ruled for five years, from 1553 to 1558, tried to force this country back to Roman Catholicism. She caused many people to be burnt at the stake for believing in ideas which the Roman Catholic Church thought were wrong.

Queen Mary, who ruled from 1553 to 1558

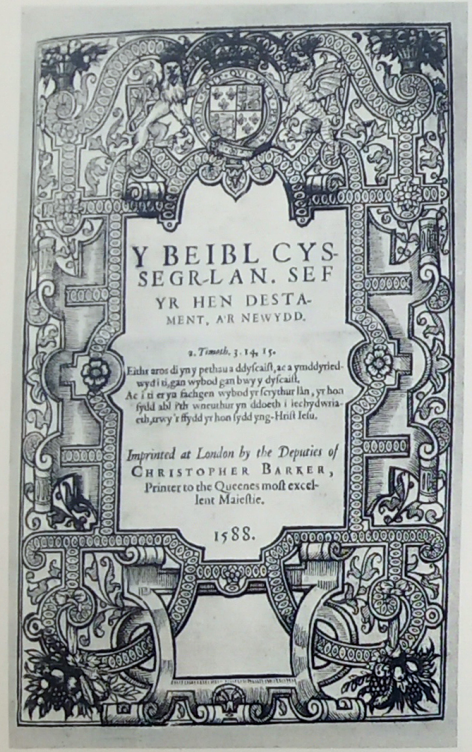
Only three people were burnt in Wales. They were Bishop Ferrar of St David's who was burnt at Carmarthen, Rawlins White, a fisherman, who was burnt in Cardiff, and William Nichol, burnt in Haverfordwest.

Queen Elizabeth was a Protestant, and soon after coming to the throne she brought the English Prayer Book back into use; and also re-established the Church of England, with herself as its Head. Most people in Wales accepted the changes quietly; they were very loyal to the Queen, and they were willing to do whatever she thought best.

But there were some Welshmen who clung to the old Roman Catholic faith and who were not prepared to accept the changes made by the Queen. These men left Wales to go and live abroad in Italy and other Catholic countries. Some of them came back to Wales in secret, as priests—men like John Bennet of Holywell in Flintshire and William Davies of Anglesey. By doing so they were risking their lives. William Davies was arrested in 1592 and executed a year later.

Another Welshman, Richard Gwyn of Llanidloes in Montgomeryshire, a schoolmaster, also became a martyr for his faith. He was put to death at Wrexham in 1584.

Queen Elizabeth I. She ruled from 1558 to 1603


Y BEIBL CYS-
SEGR-LAN. SEF
YR HEN DESTA-
MENT, AR NEWYDD.
2. Timoth. 3. 14, 15.
Eithr aros di yny pethau a ddyscaist, ac a ymddyriedwyd i ti, gan wybod gan bwy y dyscaist.
Ac i ti er ya fachgen wybod yr scrythur lan, yr hon sydd abl i'th wneuthur yn ddoeth i iechydwriaeth, trwy ffydd yr hon sydd yng-Hrist Iesu.
Imprinted at London by the Deputies of
CHRISTOPHER BARKER,
Printer to the Queenes most excellent Maiestie.
1588.

The title page of the first Welsh Bible, published in 1588

There were Welshmen too who were strong Protestants, or Puritans as they were called. They wanted to see far greater changes made in religion. One of these men was John Penry, who was tried for treason and put to death in 1593.

One very important thing that Queen Elizabeth did was to arrange for the Bible to be translated into Welsh. The Prayer Book and the New Testament appeared in Welsh first of all, in 1567. It was not until 1588—the year of the Spanish Armada—that the whole Bible appeared in Welsh. This was mainly the work of William Morgan, vicar of Llanrhaeadr ym Mochnant in Denbighshire. He later became Bishop of St Asaph. He was helped by Edmund Prys, a clergyman who was also a poet.

Two wealthy London Welshmen, Thomas Myddelton and Rowland Heilyn, published a cheap edition of the Welsh Bible in 1630. It cost five shillings, and many Welsh people bought a copy. They called it 'Y Beibl Bach' (the little Bible). The translation of the Bible into Welsh has helped to keep the language alive.

The Civil War

From 1642 to 1648 there was civil war in England and Wales between King Charles I and Parliament.

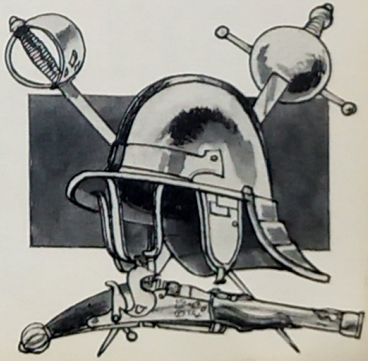
During the reigns of Queen Elizabeth (1558–1603), James I (1603–1625) and Charles I (1625–1649) Parliament became gradually more powerful. Many members of Parliament thought that they should have more control over the government of the country and that the sovereign should have less.

Charles I quarrelled so badly with Parliament that he decided to govern the country on his own. He did this for eleven years, but at last he had to summon Parliament because he needed money. This led to further quarrels, and in 1642 civil war broke out. The King's supporters were called Royalists or Cavaliers. Those who fought for Parliament came to be known as Roundheads.

Most of the Welsh landowners decided to support the King. The ordinary people did not know much about the causes of the quarrel, but most of them remained loyal to the King.

At the beginning of the Civil War, in 1642, King Charles came to Shrewsbury, to meet the Welshmen who were coming to join his army. He then led his army towards London, but they met a Parliamentary army at Edgehill, and a battle was fought there in which many Welshmen were killed. The King had to give up his plan to march to London, and he set up his headquarters at Oxford.

King Charles I



Sir John Owen of Clenennau, who wrote the letter printed below

Charles looked upon Wales, especially south Wales, as an area which would provide him with many men for his army. The Royalists captured Bristol with the help of Welsh troops from Glamorgan and from Caernarvonshire. The Caernarvonshire regiment was led by Sir John Owen of Clenennau, who was wounded in the attack on Bristol. He wrote a letter to his wife about this. Here is part of it.

A musketeer and a pikeman

My dear wiefe,

I have written unto thee divers times, but doubting of your receipte, because you sent me noe answer, I once more venter the writtinge, and am to tell you this misfortune I had before Bristow, where I was unfortunately shott throw the right side of my nose out under the left heare, thorow all the iuggular vaines and mouth, and did bleed extreamly, that every body though I had been choakte, but good god be praysed I am in pretty good state. . . . The Kinge cominge yesterday to Bristow and passing by the Armie and seeinge my collers (colours) ask'd Prince Robert (Rupert) whose they were; he answer'd that they were mine: the Kinge turn'd on his horse suddenly, and cal'd to one of my officers who came to him, I hope in god your Colonell is not dead: noe and please your Mast. (Majesty) he is something dangerously hurte, I praise god for his lieffe, and desier his recoverie. This was spoken before all the courte and Armie, which is sufficient for any souldier, and a great favor from a kinge in the field. . . .

Dear harte, fare thee well, John Owen.

Sir Thomas Myddelton of Chirk, who fought on the side of Parliament

After their success at Bristol the Royalists tried to capture the city of Gloucester, which was held by Parliamentary troops, but they failed. Gloucester was important because there was a bridge over the river Severn there, and it was on the main route to south Wales. The failure to capture Gloucester was a set-back for the King.

Charles then tried to bring soldiers over from Ireland to fight for him. The Royalists held the two ports of Conway and Beaumaris, in north Wales, where the soldiers from Ireland could land. But a Parliamentary army, led by Sir Thomas Myddelton of Chirk, moved into the area. He captured Wrexham and other towns in Denbighshire and Flintshire. In Wrexham his men stripped the lead pipes from the organ of Wrexham parish church and melted them down to make bullets. When the Royalist army from Ireland landed in north Wales it was defeated at Nantwich in Cheshire by the Parliamentary army.

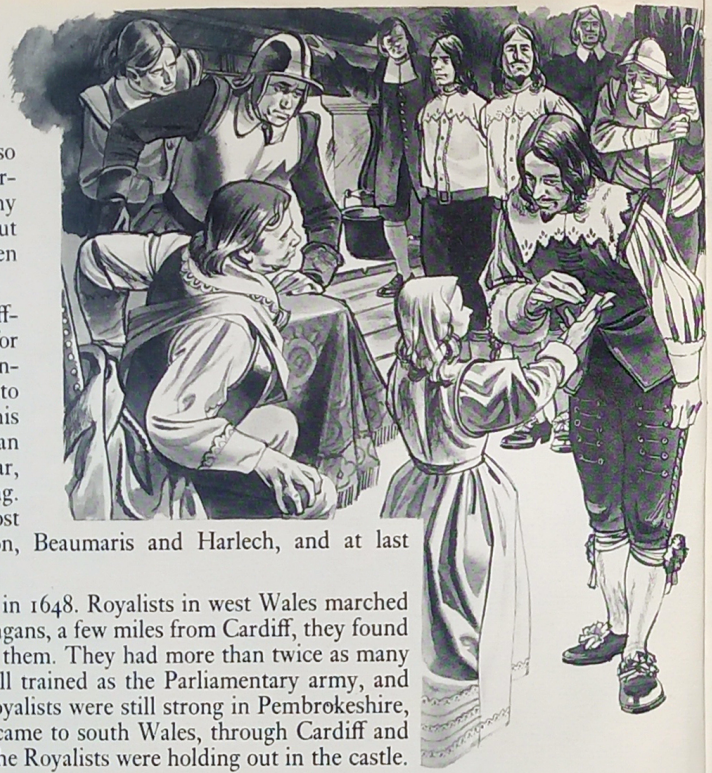
A little later Myddelton moved into mid-Wales and captured Montgomery castle. His army defeated a Royalist army in a battle near Montgomery in 1644. This meant that the Royalists had been beaten in north and mid-Wales and were not able to do much more fighting there.

Meanwhile King Charles was also losing battles in England, at Marston Moor and at Naseby. Many Welshmen fought at Naseby but most of them were killed or taken prisoner.

Charles now found it more difficult to get Welshmen to fight for him. He came to Raglan in Monmouthshire and to Glamorgan, to try to get more recruits for his army, but the men of Glamorgan were becoming tired of the war, especially as Charles was losing. In north Wales the Royalists lost Denbigh, Conway, Caernarvon, Beaumaris and Harlech, and at last Charles had to give in.

The Civil War flared up again in 1648. Royalists in west Wales marched towards Cardiff, and near St Fagans, a few miles from Cardiff, they found a Parliamentary army awaiting them. They had more than twice as many men, but they were not so well trained as the Parliamentary army, and they lost the battle. But the Royalists were still strong in Pembrokeshire, and Oliver Cromwell himself came to south Wales, through Cardiff and Swansea to Pembroke, where the Royalists were holding out in the castle.

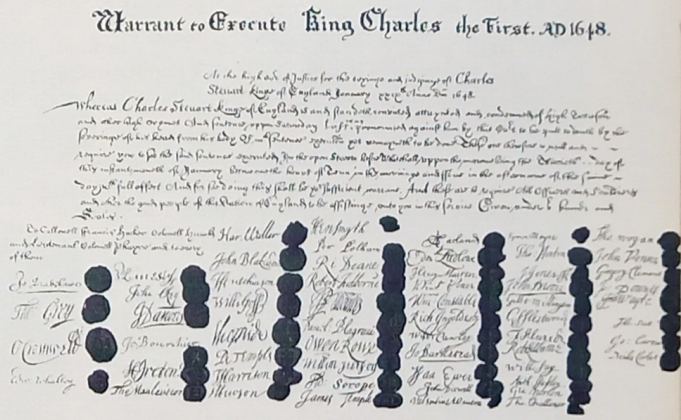
Pembroke castle was very strong, and Cromwell decided to starve the Royalists out. He sent for heavy guns to bombard the castle, and they were brought by sea from Gloucester. Seven weeks passed before the Royalists surrendered.



A child offers the papers that mean life or death to Laugharne, Powell and Poyer

The three Royalist leaders in Pembrokeshire (their names were Laugharne, Powell and Poyer) were captured and taken to London. They were tried and sentenced to death, but it was decided that only one of them should die. They were asked to draw lots, but they refused. So three slips of paper were given to a child. Two of them had the words 'Life given by God' written on them, and the third slip was blank. The man who was given the blank piece of paper was to die. The child gave each man a slip, and it was John Poyer who received the blank one. So Poyer was shot, and Laugharne and Powell were allowed to live.

There are many more stories about the Civil War in Wales and about Welshmen who fought in it. One Welshman who fought for Parliament was Colonel John Jones of Maesygarnedd. He was one of the men who signed the death warrant of King Charles.



Charles I's death warrant. Can you see the signature of John Jones?

Many old Welsh castles had been held by Royalists and repaired during the Civil War. Afterwards Oliver Cromwell decided to prevent their being used in that way again, and he had them 'slighted'—that is, he destroyed some of their fortifications. If you visit Caerphilly castle, for example, you will see one of the towers leaning sideways, after having been blown up by Cromwell's men.

Towns

There were no large towns in Wales four hundred years ago. There were hardly any with a population of more than two thousand, and most of them had far fewer inhabitants than that.

In many of them there was a castle, which was usually in a bad state of repair and fast becoming a ruin. Townspeople took away stones and timber from it for their own use.

The richer townsfolk lived in stone houses, but most people lived in homes made mainly of wood.

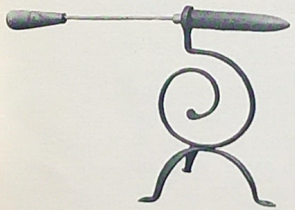
Poorer people lived in cottages with thatched roofs and mud walls.

During the reign of Queen Elizabeth I there was a great increase in trade and industry in England and Wales. More people came to live in the towns, and tradesmen and merchants made more money.

Plas Mawr, Conway, a great town house built in the 16th century. This drawing was made much later

A dresser of the period

A prosperous farmer's bedroom



A gophering iron, used for shaping ruffs

A blackjack or leather jug

A rushlight-holder

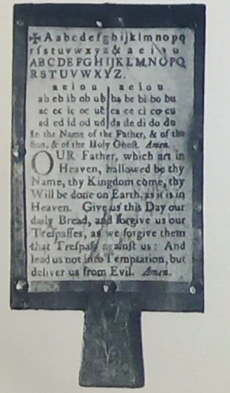
The wealthier people made their houses more comfortable with such things as glass in the windows, better furniture, more comfortable chairs and forks to eat with. They sent their sons to the new schools. Before this time the only schools had been the few belonging to the monasteries, but these had almost all disappeared.

Schools

The new schools were called grammar schools; for example: Friars School, Bangor; Queen Elizabeth Grammar School, Carmarthen; Ruthin School; King Henry VIII School, Abergavenny; Christ College, Brecon; Cowbridge Grammar School. There were not very many of them, and they were for boys only.

School started at six o'clock in the morning, for in those days people got up earlier, and went to bed earlier, than we do today. The boys usually went home for breakfast at half past seven, then back to school until eleven o'clock. Home for dinner, and back in school by one, until four or perhaps five o'clock in the afternoon. Sunday was the only day when there was no school. There was one half-day a week, usually on Thursday, but sometimes on Saturday.

School 400 years ago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A B C D E F G H I J K L M N O P Q
R S T U V W X Y Z.
a e i o u a e i o u
ab eb ib ob ub ba be bi bo bu
ac ec ic oc uc ca ce ci co cu
ad ed id od ud da de di do du
In the Name of the Father, & of the
Son, & of the Holy Ghost. Amen.
OUR Father, which art in
Heaven, hallowed be thy
Name, thy Kingdom come, thy
Will be done on Earth, as it is in
Heaven. Give us this Day our
daily Bread, and forgive us our
Trespasses, as we forgive them
that Trespass against us: And
lead us not into Temptation, but
deliver us from Evil. Amen.

A horn-book, used for learning to read

SCHOOLS

At school the boys learnt English, but much of the time was spent learning Latin and Greek. The older boys had to speak Latin or Greek in school, and the younger boys spoke English. They had prayers twice a day, at the beginning and at the end of the school day. There were no long holidays as we have, but the schools closed on all the important saints' days.

Each school had its own set of rules, or statutes. Parents were usually expected to supply their children with paper, ink, pens, books, candles. They had to have candles because there was no other means of lighting at that time. In some schools the boys practised archery, and each boy had to have a bow and some spare bow strings, some arrows and a shooting-glove. They also played a game called 'running at base', which was probably an early form of rounders or baseball.

There might be as few as twenty boys in the school, or as many as a hundred or a hundred and twenty. There were usually two teachers; the head, who was called the master, and his assistant, who was called the usher. Some of the older boys were made monitors.

A merchant ship of 400 years ago

Trade

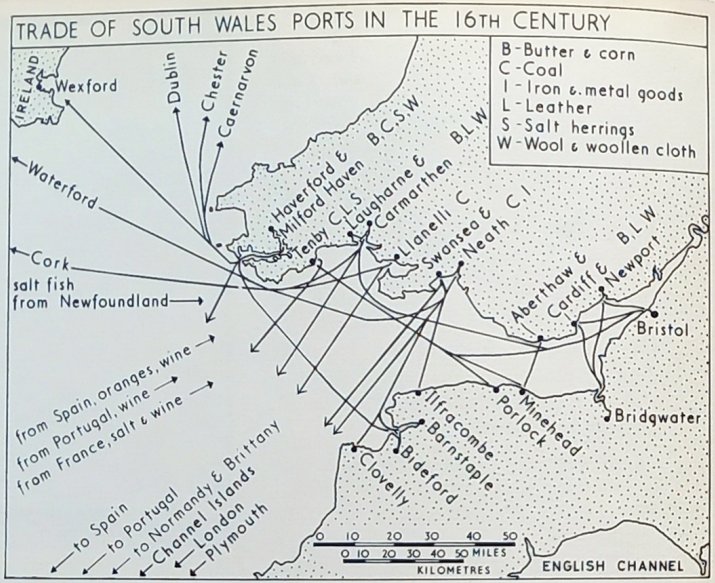
The growth of trade meant that more ships came into the ports, carrying cargoes to and from other ports in this country and abroad.

There were big ports in England, such as London, Southampton and Bristol. The ports of Wales were much smaller, but they too were busy. We know a great deal about the ships of this period and their cargoes, because in those days, four hundred years ago, there were officials in the ports whose duty it was to keep a record of arrivals and departures of ships, just as there are today.

Here are some details taken from the Welsh Ports Books in the time of Queen Elizabeth. They usually tell us the year and the date, the port, the name of the ship, the name of the captain, the name of the merchant to whom the cargo belonged, where the ship had come from and a description of the cargo that was loaded or unloaded at that port.

In to Beaumaris

Date.	1563, 24th April
Ship.	The George of Bewmares
Master.	Rolland Hamson
Merchant.	Hugh Johnson
Cargo.	100 pieces of calico cloth, 6 cwt. of sugar, 3 lbs. cloves



In to Carmarthen from France

Date. 1566, 17th December
Ship. Le Nytingale of Carmarthen (30 tons)
Master. John Glover
Merchants. Richard Lewis Hopkyns, David ap Ievan and William Byshoppe
Cargo. 24 tuns of Gascony wine.

Out from Swansea to Brittany

Date. 1588, 4th February
Ship. The Ffigure of Crossed (30 tons)
Master. Nicolas Peyntewe
Merchant. John Thomas
Cargo. 13 weys of coal, 4 Bridgwaters and 3 pieces of frize, 6 doz. womens' hose
(A wey was half a ton. Bridgwaters were lengths of a material known as Bridgwater cotton. Frize or frieze was a thick rough cloth)

Among the main imports into Welsh ports were wine and salt from France. Some other imports were soap, vinegar, sugar, fruit, bedsteads, pins and buttons. The chief exports were coal, cloth and hides.

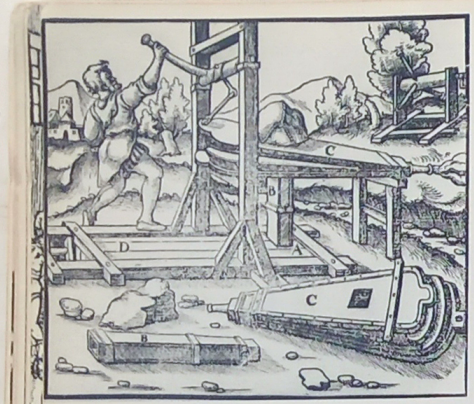
Sir Hugh Myddelton

Some of the ships using the ports of south Wales were pirate ships. The pirates had friends ashore; men like Sir John Perrot of Pembrokeshire were in league with them.

One of the most notorious of the Bristol Channel pirates was John Callice. The channel was popular with the pirates because they could quickly reach a port and get rid of their stolen cargoes. John Callice often brought his loot into Penarth and Cardiff, where he had many friends.

Eventually piracy died out, but trade went on. All round the coast of Wales the little ports were busy. The ports of north Wales and Cardigan Bay traded mainly with Ireland. The south Wales ports traded with England and France, and there was a busy coastal trade as well. The roads were so bad in those days that it was easier and cheaper to carry goods by sea than on land.

During this period many Welshmen went to London, as we have seen, and some of them became prosperous merchants. One of these was Hugh Myddelton of Denbigh, who became very rich. He built a water conduit from Ware in Hertfordshire to London and thus gave the rapidly growing capital city its first proper water supply. He was knighted in 1622. He made some of his money from lead-mining in Cardiganshire. Hugh's brother Thomas Myddelton also became a wealthy London merchant and was Lord Mayor of London in 1613.



A method of drawing foul air out of a mine

A diagram, drawn 300 years ago, of a Cardiganshire lead-mine.

Industry

There was very little industry in Wales, but a start was made during the reign of Queen Elizabeth I. Lead-mining was begun in Cardiganshire, and at Tintern in Monmouthshire there was a factory for making wire.

Between 1617 and 1642 Sir Hugh Myddelton, the wealthy London-Welsh merchant, and another man, Thomas Bushell, owned the Cardiganshire lead-mines, and this industry grew and prospered. Then the Civil War between Charles I and Parliament broke out, and the prosperity ended.

There was a small copper-smelting industry at Neath, and there were several forges in north and south Wales where iron was made.

In the reign of Queen Elizabeth, too, the first coal-mines were started, mostly in Glamorgan, Pembrokeshire and Flintshire, and coal became an important export.

For many years men had dug for coal, but in the sixteenth century they began to dig shafts straight down into the ground to reach the coal seams. These early coal-mines were not nearly as deep as the mines of today.

There were accidents in those days, as there have been ever since, for coal-mining has always been dangerous work.

One of the dangers was the gas known as fire-damp which is very inflammable. The picture on this page shows a fireman of three hundred years ago setting alight a pocket of fire-damp. He wore old clothes soaked in water for protection. When he had set fire to the gas it was safe for the miners to come and work there. They had to work by candlelight.

Farming

In the countryside too there were many changes. Much of the land of Wales was hilly and the soil poor, but it could be used for sheep-farming. This paid well, because the wool was needed to make cloth, and the demand for cloth was growing.

So landowners began to 'enclose' common land or waste land for their own use; that is, they put fences or hedges round large parts of it so that they could put their own sheep on it and keep other people's animals out.

A shepherd of 350 years ago

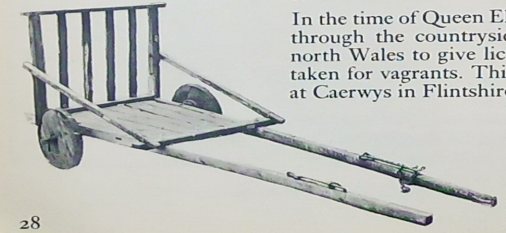
This 16th-century barn can be seen at the Welsh Folk Museum

This sometimes led to riots, but the enclosing went on. Even woodland was valuable, because, although it could not be used for sheep-farming, the timber could be sold for a good price. More timber was being used than ever before, for building ships and houses and for the smelting of iron.

So the rich grew richer and the poor grew poorer, because the rich were more easily able to enclose land. One result of this was that some poor people had to become vagrants, wandering through the countryside looking for work. This became a big problem in England and in Wales, and Parliament had to make laws to try and help these people.

In Wales for centuries past there had been travelling bards. These were poets and musicians who travelled through the country visiting the houses of the gentry, and they were given food and lodging and money in return for their services.

In the time of Queen Elizabeth there were so many vagrants also travelling through the countryside that the Queen ordered certain gentlemen in north Wales to give licences to genuine bards so that they should not be taken for vagrants. This was done at a famous eisteddfod which was held at Caerwys in Flintshire in 1568.



This kind of cart was quite common 300 years ago

Welsh weavers

Many small farmers in Wales made their own cloth. The wool produced in Wales was coarse and not suitable for making into fine cloth, but Welsh peasants made it into a rough hard-wearing cloth which they were able to sell in the nearest market town. From there some of it was exported by sea. Many farmers had a spinning wheel and a loom. The womenfolk spun the wool into yarn, and the men wove it into cloth.

In mid-Wales many farmers took their rolls of cloth all the way to Oswestry or Shrewsbury and sold it to cloth merchants. There was great rivalry between the two towns for this trade. In 1619 the Oswestry merchants were sometimes buying as much as two thousand pounds' worth of Welsh cloth in a week.

Eventually the Shrewsbury merchants managed to attract most of this trade. Every week Welsh farmers from Montgomeryshire and Merionethshire would load their cloth on to ponies and take it to the Drapers' market in Shrewsbury

The old Market Hall, Shrewsbury

Market Hall to sell for the best price they could get. Denbighshire farmers sold their cloth in Wrexham.

This Welsh cloth trade was much smaller than the trade in certain parts of England, but it was important to the farmers of mid-Wales. Cloth was not the only thing they made from wool. Farmers' wives and daughters, and often the men as well, used to knit woollen stockings and gloves to sell in local markets.

One of the country roads used by the drovers in west Wales

The cattle drovers

Welsh farmers reared cattle as well as sheep, and they would sell some of their animals to drovers. The drovers were men who bought cattle and then drove them to England to sell to English dealers. The dealers fattened them before killing them for meat, to feed the people of London and other large towns.

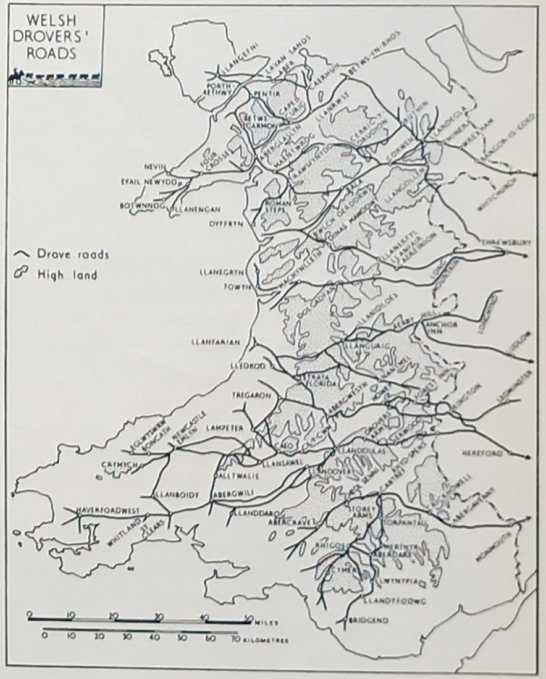
Each drover bought cattle from several farmers and took them to a nearby village, such as Llangefni in Anglesey, Tregaron in Cardiganshire and Newcastle Emlyn in Carmarthenshire. There the cattle were shod, in readiness for the long journey across Wales and into England. As a bullock's hoof is cloven, each hoof had to have two little iron shoes nailed on.

Then the cattle were driven along the roads and lanes into England. The drover usually slept at inns along the route. (Many of these inns were later called Drovers' Arms.) His helpers often slept out in the open.

There were fords by which the cattle could cross rivers, if there was no bridge nearby. There was a ford across the river Wye, near the border between Radnorshire and Herefordshire, which the drovers used and there is an old inn there called Rhydspence or Rhydspens where they stayed.

The animals were taken to the Midlands, or to the great cattle fairs at Barnet and Smithfield, to be sold. The drovers made the return journey to Wales on foot or on horseback, bringing with them all the money they had been paid for the cattle. Then they paid the farmers from whom they had bought the cattle in the first place. Sometimes farmers or their wives asked the drover to buy things for them which they could not buy locally. Everyone was glad to see the drovers when they returned with the money.

The life of a cattle-drover was a rough one, but it was an open-air life with plenty of excitement.



Puritans in Wales

During the reign of Queen Elizabeth I England and Wales had become Protestant countries. But although the Bible and the Prayer Book had been translated into Welsh, only very few people were able to read, and the ordinary people did not take much interest in the changes in religion.

Some clergymen did succeed in making people more interested. One of these was Vicar Prichard (1579–1644) of Llandovery in Carmarthenshire. He wrote simple religious verses in Welsh which people enjoyed singing.

The Puritans were people who were not satisfied with the Anglican Church established by Queen Elizabeth, and gradually their ideas spread from England into some parts of Wales.

They wanted to be able to worship God freely in their own way, but under the Stuart kings they were not allowed to do so in peace.

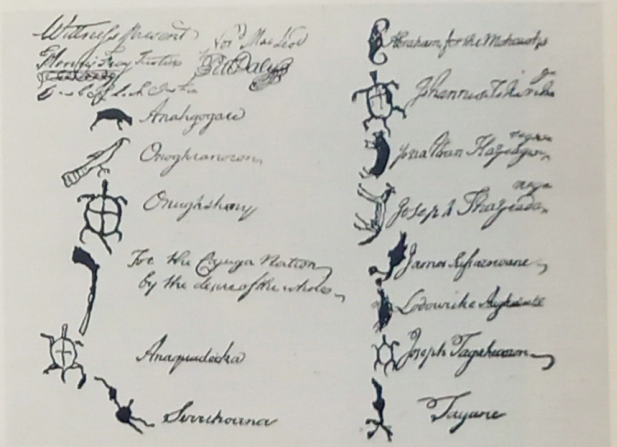
Some of these Puritans emigrated to America; one of these was John Miles, a Baptist who had a church at Ilston in Gower. In 1662 he and other Welsh Baptists sailed across the Atlantic and settled in Massachusetts in a place to which they gave the name Swanzey.

Family prayers in the time of Queen Elizabeth I

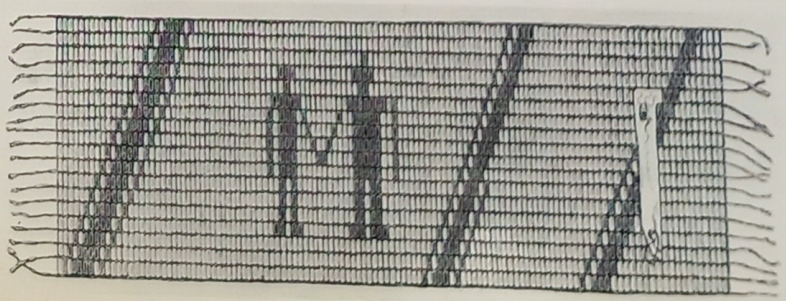
Vicar Prichard's house in Llandovery

The Quakers were another group of Puritans who were not free to worship in their own way, and in 1682 many Welsh as well as English Quakers went to America with their leader William Penn and settled in Pennsylvania.

These Puritan emigrants faced many hardships for the sake of their religion. They took with them what tools and implements and household goods they could, and built log cabins to live in. They had to cut down trees and start planting crops and vegetables for food. For the first few years their life must have been very hard, for there were no roads, no shops, no large towns.



The drawings are the signatures of Indian chiefs who made a trade agreement with the white men



Wampum (beaded ornament) given to Penn by the Indians

AN AGE OF CHANGE

Today most of the people of Wales work in industry—coal, steel and many smaller industries. There are railways, good roads and large ports. There are also important farming areas. There are schools and colleges, and there are many chapels and churches.

In the year 1700 hardly any of them existed, but during the eighteenth century important changes began to take place. The old Wales began to disappear, and we can see the beginnings of the modern Wales that we live in today.

This section describes some of the important changes that began at that time.

When money was scarce during the war with France Wilkinson made his own token coins and paid his workmen with them. They were accepted by Wrexham shopkeepers

The smelting house in one of John Wilkinson's ironworks

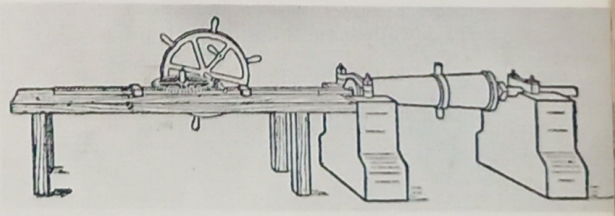
John Wilkinson

Industry

In Tudor and Stuart times, as we have seen, there was very little industry in Wales.

Then just over two hundred years ago, in the 1750s, two Englishmen came to Wales to make iron. One was Isaac Wilkinson, who took over a small ironworks at Bersham, near Wrexham. The other was John Guest who came to Dowlais near Merthyr to become the manager of a small ironworks there.

Britain was at war with France at that time, and iron was needed to make cannon. There was plenty of iron ore in certain parts of Wales, and plenty of wood and coal. Wood was important because in those days the iron ore was smelted in charcoal furnaces. Charcoal was obtained by burning wood, and a great deal of wood had to be burned in order to get enough charcoal for the furnaces.



Wilkinson's machine for boring cannon. The gun barrel was rotated at high speed

Men had in the past tried to use coal for smelting iron ore, but carbon from the coal got into the iron and made it brittle. Then it was discovered that if the coal was first of all burnt and made into coke, the coke could be used for smelting because there was very little carbon in it. Both Wilkinson and Guest used coke for making their iron.

Isaac Wilkinson and his more famous son John were very successful at Bersham, and their ironworks grew quickly. At Dowlais John Guest was able to make more iron than had ever been made there before.

Some years later another Englishman, Anthony Bacon, came to Merthyr and started an ironworks at Cyfarthfa. His son sold the Cyfarthfa works to Richard Crawshay, who made it one of the biggest ironworks in the world.

Two other ironworks were built near Merthyr, the Penydarren works by Francis Homfray and his son Samuel, and the Plymouth works which the Bacon family leased to Richard Hill.

The ironworks at Blaenavon, Monmouthshire, about 1820

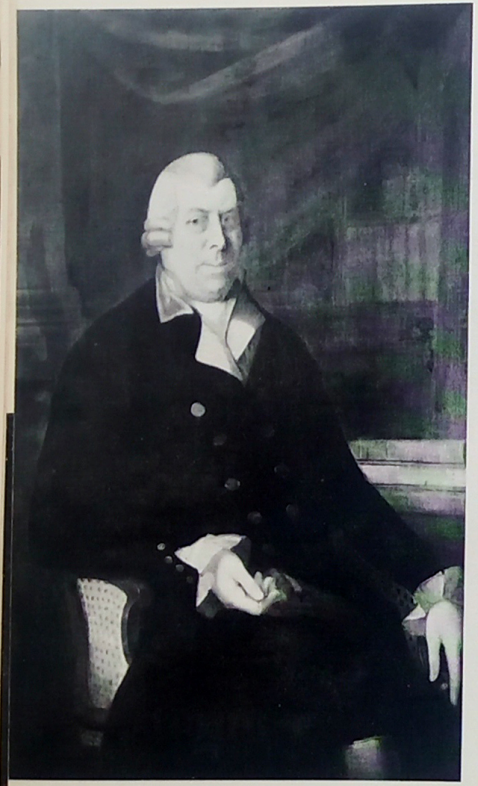
Merthyr in the 19th century

All these works were small at the start, but they grew rapidly. There were two reasons for this; one was the discovery that coke could be used for smelting. Coke was obtained from coal, and there was plenty of coal in the Merthyr area.

The other reason was the discovery that if the molten iron in a furnace was stirred, or 'puddled', the quality of the iron was improved, because puddling helped to get rid of any carbon in the iron. John Guest and the other iron-makers in the Merthyr area used this 'puddling' method with great success.

One of the problems that the early iron-makers had to solve was the difficulty of taking the iron down to the coast so that it could be loaded on to ships and taken away. At first the iron was carried by mules, but a better method had to be found.

By 1800 a canal had been built from Merthyr to Cardiff, and the iron was taken down to the coast in boats and barges.



Richard Crawshay, who bought the Cyfarthfa works and made them the largest in the world

Other ironworks were started in other parts of Glamorgan and Monmouthshire. During the long war against France which came to an end in 1815 iron was in great demand, and the ironmasters became very wealthy.

After this war there was a slump in the iron industry, but men were finding that iron could be used for making many other things besides cannon. James Watt had perfected the steam engine, and steam engines had to be made of iron. Then men started building railways, and iron was needed to make the engines and the rails, not only for Britain but for other countries as well. Later on, iron was needed for shipbuilding.

So the industry continued to grow, and Welsh iron became well-known in many parts of the world. By 1830 another new process had been invented, called the 'hot blast', by which coal could be used, instead of coke, for smelting. A blast of hot air was directed into the furnace, making the molten iron much hotter and burning out any substances which might make the iron brittle.

Merthyr was the centre of the iron industry and it became the biggest town in Wales. About a hundred and fifty years ago it was producing more iron than any other town in the world.

Farming

The changes in farming in Wales were not so great as the changes in industry.

In the Welsh countryside the rearing of sheep and cattle had always been more important than the growing of crops, because so much of the land was poor and hilly. As the towns and cities of England grew bigger, more Welsh cattle and sheep were taken by the drovers from Wales to be fattened and killed to feed the growing population.

At the same time the Welsh country people continued to make the coarse hard-wearing Welsh cloth and to sell it to English merchants. They in turn sold it to be made into uniforms for the Army or clothes for negro slaves in America.

The making of cloth did not grow into a great industry in Wales as it did in Yorkshire and other parts of England, but it was important to the peasants of north and mid-Wales.

The population of Britain was growing rapidly during the eighteenth century, so that there was a need for more meat and more bread. This led to many improvements in farming in England and Wales.

A drover and his dog at Smithfield, the great cattle market

FARMING

Robert Bakewell and others learnt how to breed sheep and cattle so that the animals were bigger and produced more meat. Some Welsh landowners too began to improve the quality of their livestock.

'Turnip' Townshend and others discovered how to grow better crops, and gradually some of these new methods spread to parts of Wales. Landowners formed agricultural societies to encourage farmers to improve their stock and their crops. The first such society in Wales was the Breconshire Agricultural Society, founded in 1755. One of the ways in which these societies encouraged farmers was by holding competitions and awarding prizes.

A plough that was used in Pembrokeshire nearly 200 years ago

A toll-house from Cardiganshire now re-erected in the Welsh Folk Museum

Roads

Until about two hundred and fifty years ago most of the roads of Wales were little better than rough trackways. The work of keeping the roads in repair was supposed to be done in each parish by the people who lived there; but very often this work was not done properly, and for hundreds of years past the roads had been in a bad state.

The changes that began in the eighteenth century meant that there was more traffic on the roads; and the roads were so bad that something had to be done.

In many districts turnpike trusts were started. A turnpike trust was just a group of people who used their own or borrowed money to have a stretch of road repaired and improved. They then put up tollgates to collect money from people using the road.

Pedestrians did not have to pay anything, but a man on horseback had to pay a small amount (usually 1d.) and a man with a horse and cart had to pay more (usually 3d.). Also, there were tolls of 10d. for 20 cattle and 5d. for 20 sheep. In this way the members of the trust hoped to get their money back and to make a profit.

LONDON
AND
ABERYSTWITH
Old Coaches.

The Public are respectfully informed that a Coach will start
On Wednesday the Twelfth day of June instant,
FROM THE
KINGS HEAD INN, KINGTON,
At Five o'Clock in the Morning, and arrive at ABERYSTWITH at Seven o'Clock the same Evening.
Also, a Coach will leave ABERYSTWITH the same Morning at Six o'Clock, and arrive at KINGTON at Eight o'Clock the same Evening.

After the Eighteenth instant, the above Coaches will continue to run Twice a Week, viz. every Wednesday and Sunday Mornings, from Kington and Aberystwith at the hours above-mentioned.

At Kington it will meet with the LONDON COACH, which leaves that place at Four o'Clock every Monday and Thursday Mornings, for Lougharne, Waterston and Oxford, and arrives at the BULL AND MOUTH, LONDON, on the following Mornings by Eight o'Clock; leaves the Bull and Mouth every Monday and Friday at Three o'Clock in the Afternoon, and arrives at Kington on the following Night by Nine o'Clock.

At Worcester it will meet with Coaches for Bristol, Bath, Gloucester, Birmingham, Manchester, Liverpool, &c. &c.

FARES
Inside to Aberystwith . . 1 1 0
Outside 0 10 6

Performed by JAMES HAYWARD, *and Co.*

Who will not be accountable for any Goods lost or damaged above the value of Five Pounds, unless regularly booked and paid for accordingly.

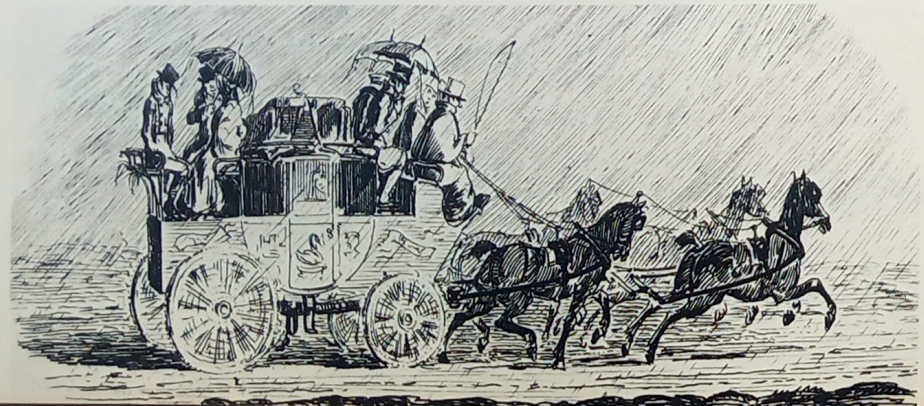
4th June, 1818.

Printed at the office of J. Bartell, Kington

At each tollgate a cottage was built on the side of the road for the tollgate keeper. He was paid to collect money from travellers before opening the gate to let them pass. You can still see some of these tollhouses, and perhaps you can guess why many of them were built in the shape of the one in the picture on page 41.

The tollgates were not popular, because people did not like paying tolls. Later on, as we shall see, the gates in some parts of Wales were destroyed by angry farmers. But the turnpike trusts did improve the roads a great deal, and more people used them. As more people wanted to travel, coaches carrying passengers began to appear on the roads.

For instance, there were two ways across north Wales from England to Anglesey; one was from Chester to Holyhead, through Denbigh, Conway and Bangor, and there was another route from Shrewsbury through Corwen and Cerrig-y-drudion. In 1776 the landlord of the White Lion Inn in Chester started a coach service to Holyhead. Another innkeeper, Robert Lawrence of Shrewsbury, did the same, using the inland route through Corwen.

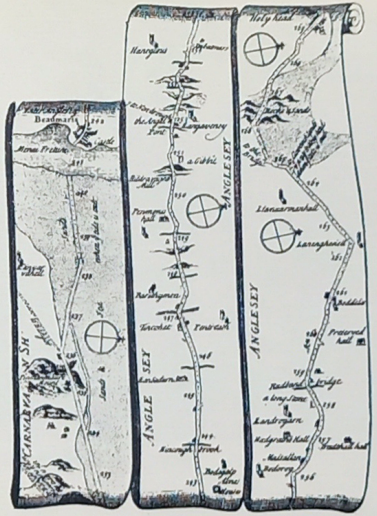


The fare was quite expensive for those days—two guineas from Chester to Holyhead.

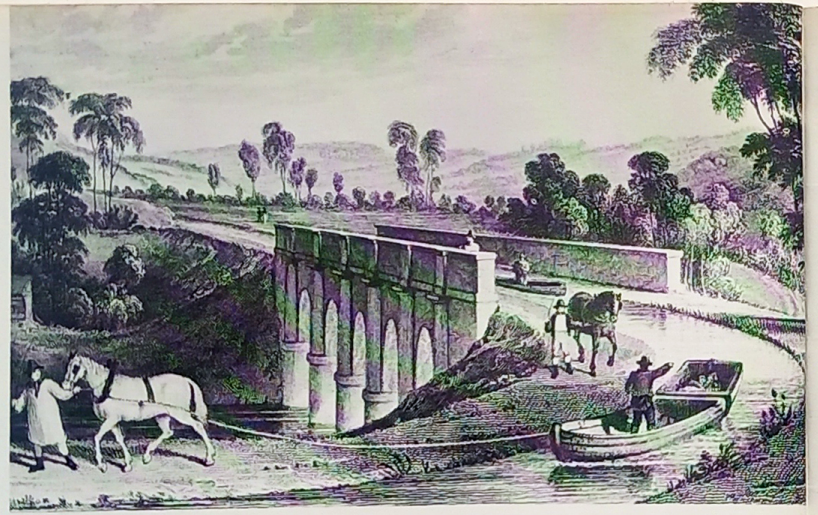
There was rivalry between these two coach services and each tried to do the journey more quickly than the other. In 1808 the General Post Office decided to send its mailbags to Ireland on the Shrewsbury coaches. But although the Shrewsbury–Holyhead road was one of the most important in the country it was still not very good, and the government decided to improve it. The famous engineer Thomas Telford was put in charge of the work.

One of the difficulties Telford had to deal with was the crossing of the Menai straits. There was no bridge, and passengers and mails had to be ferried across from Bangor to the Anglesey side, where another coach was waiting to finish the journey to Holyhead. Telford built a suspension bridge over the straits. It was finished in 1829, and it is still in use today. He also improved the roads in many places, and all over Wales the main roads were improved and road traffic increased.

The Menai Suspension Bridge in 1829



This 18th-century route map shows the main road across Anglesey



A canal with an aqueduct carrying it across a river

Canals

In those parts of England and Wales where heavy loads of coal, iron and other material had to be carried, canals were built. Most of the Welsh canals were in Glamorgan and Monmouthshire. Besides the Glamorgan Canal, from Merthyr to Cardiff, there were several others—for example, the Monmouthshire Canal from Newport to Pontypool and on to Abergavenny, the Neath Canal and the Swansea Canal.

In north Wales, there was the Ellesmere Canal, running from Llangollen into England, and the Montgomeryshire Canal which ran from Newtown through Welshpool to join the Ellesmere Canal.

These waterways were busy and important until the railways were built in the middle of the nineteenth century; after that they were very little used.

English tourists

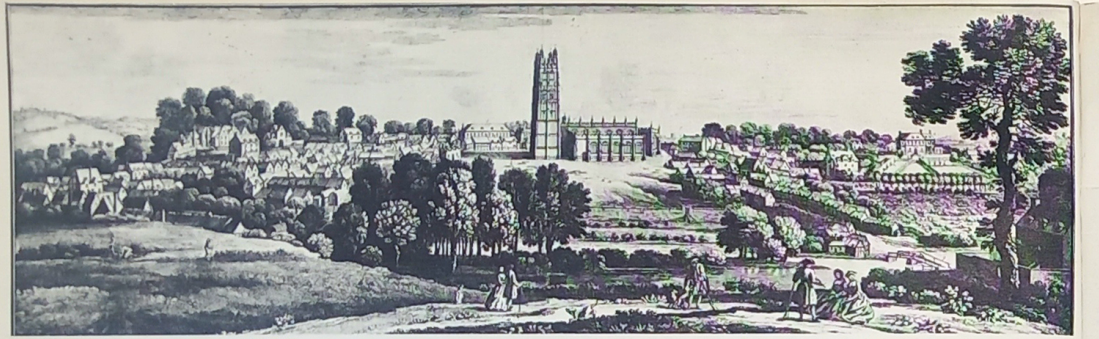
By the end of the eighteenth century English people going on holiday had begun to discover the beauties of north Wales. Some of them wrote books about the journeys they made to see the mountains and lakes and waterfalls.

One of these tourists was the Honourable John Byng, who kept a diary of his travels. He has much to say about the inns he stayed at. He travelled on horseback, and he took his own sheets with him, because the inns only provided a bed and blankets.

This is what he wrote in 1793 about the inn at which he stayed in Bala: 'Returning to the inn, I had for supper trout . . . and some rank mutton chops. . . . No mattress for my bed . . . though, now, post chaises are kept, and the racket of travel is come amongst them so much, that I thought myself lucky to get a parlour, and a bed; as many people are hurrying to the Assizes at Dolgelle, and to the watering place of Barmouth.'

Tourists on the summit of Snowdon

Rhyl just over 100 years ago



Town life

In some ways life in the eighteenth century went on much as before. There were still no cities or large towns in Wales. Wrexham was the biggest town in north Wales in about 1770, with a population of about 4,000. Cardiff, as late as 1801, was little more than a large village, with a population of only 1,870.

Markets and fairs were always important events in the little towns of Wales. Country folk brought their produce—corn, cattle, wool, flannel, knitted stockings, butter and eggs—to the market to sell to the townspeople or to dealers and merchants from England.

In 1734 an Anglesey squire, William Bulkeley, described the weekly market at Llanfechell like this: 'an ordinary flesh markett today at Llanfechell, being only 7 or 8 poor kids, but of corn, bread, butter, salt etc a great deal.'

A fair was much bigger. It might go on for several days, and there was usually much more buying and selling. Bulkeley wrote in his diary about the fair at Llanfechell in February 1735: 'A very great Fair today at Llanfechell, plenty of young horses for harrowing to be sold in this fair, pewter, brass, shoes, hats, woollen and linen cloth in abundance.' But he added, 'money very scarce, no great buying.'

The houses of the townspeople were not very comfortable. They were draughty and cold in winter, and people used screens to keep the draught away.

Some of the county gentry built houses for themselves in the county towns, and these were more comfortable and better furnished.

There were not many shops. Most people bought what they wanted in the weekly market or the fair, or from travelling pedlars. The pedlars, mostly Scotsmen, sold cloth and trinkets. In 1749 William Bulkeley bought some material for his grand-daughter: 'paid Ord the Scotch pedlar 17s. 6d. for Irish Holland to make her frocks and muslin to make her aprons.'

On Sundays there was a good attendance at church, and on special occasions it was crowded. An Englishwoman, Elizabeth Baker, who lived in the little town of Dolgellau, describes the service known as 'plygain', which was held very early on Christmas morning.

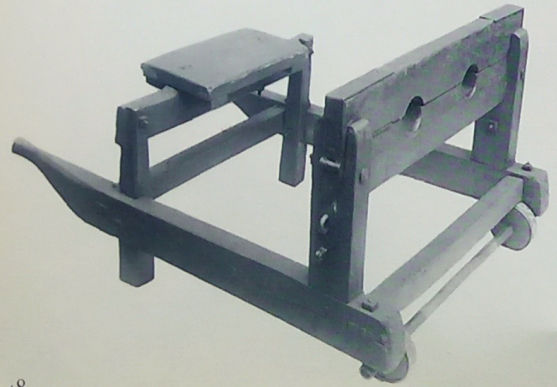
One of the roads into Cardiff

Mari Lwyd. This used to be carried round on New Year's Day

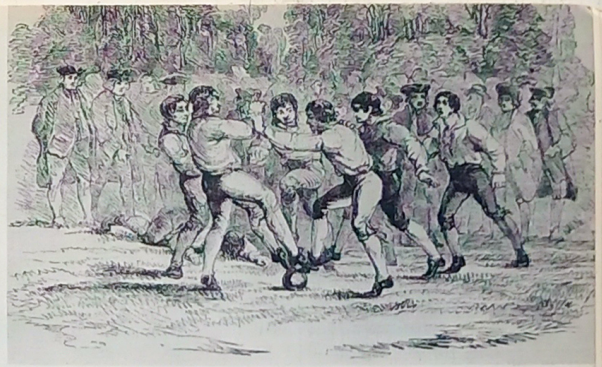
She went to a Christmas Eve party which lasted all night: '. . . about three in the morning coffee and tea etc. was again served . . . and after that there was mulled Ebillon and warm punch for the males. The cards ceased. . . . Humph. Owen was too much fatigued with his guests' revelry to stay till the bell summoned us to church. . . . We set forth with abundance of candles. Prayers were begun and the church quite filled, where we stayed till eight and broad daylight, hearing the different carols sung. . . . This terminated the Plugen and I got to bed as expeditiously as possible to refresh myself with a little sleep.'

There were other occasions in the year when people came together to enjoy themselves. When the Assizes were held in the town there were balls and parties. Certain groups of tradesmen and craftsmen would meet for supper or a ball on certain days of the year, such as St Clement's Day (23 November).

Singing to the harp and dancing were popular pastimes. This sort of entertainment was often called a 'noson lawen', or merry evening. Then there were the interludes, or short plays in Welsh, which were very popular. Two or three of these would be performed in an evening by a group of travelling actors. The price of admission was one penny. There were also groups of travelling actors who performed plays in English in the towns.



These stocks are now in the Welsh Folk Museum. They came from Dolgellau, where Elizabeth Baker lived



Country life

Cock-fighting was a cruel sport which was popular in England and Wales two hundred years ago. William Bulkeley, who lived at Brynddu in Anglesey, wrote in his diary on Whit Tuesday, 1734: 'I went to the Cockfight at Llandyfrydog at about 10, which was for 8 silver spoons . . . each engager laid down 15/6. . . . I gott the first battle & consequently a spoon & Will Hughes the parson of Llantrisan haveing gott another battle we agreed to share the spoil . . . won 6/– or 7/– by betting.'

Bulkeley also writes about other pastimes, for instance, games of football between one parish and another: 'The Football contest betwixt Llanfechell and its Allies and Llanbadrich and its allies was won by the former, they carrying all before them with yt irresistible force that in 2 hours time the play was over, haveing drove the football over the precipice beyond Porth Badrick.'

He did not approve of entertainments which kept people away from church, even on a Whit Monday: 'There was today but 6 or 7 in the evening service at Llanvechell, the Ridiculous and immorrall Custom of Acting Interludes on this day drawing people's servants not onely from Church, but from attending at home, so that on these occasions in a manner all ye houses in ye parish may be found without a soul in them or about them.'

Life was hard for many people in those days, but friends and neighbours were ready to help with gifts of money or clothing in case of dire need. Here are some examples from Bulkeley's diary: 'gave 2s. to a raffle at Lewis Hughes the Sexton of Llanbadrick, who lost a Cow that fell over the precipice.' '. . . gave 2s. to a Collection made this Evening for a poor Cripple boy to put him out an Apprentice to a Taylor.'

There were heavy customs duties on many imported goods, and smuggling was very common in all coastal districts. People did not think it wrong, and the smugglers were able to sell their goods without any difficulty. Squire Bulkeley was a good customer, although he was one of the local gentry appointed to put down smuggling. In September 1750 he paid '20s. for 5 Gallons of Isle of Man Brandy and 9s. for 2 pounds of Bohea Tea from the same place.'

Sometimes the smugglers got caught: 'Last night the Custom house Cruiser took off of Cemaes bay a Large boat comeing from the Isle of Man with Brandy etc and carryed them to Beaumares. 3 of the crew were of this neighbourhood Owen Edward of this parish a very poor man and father of 5 small children, Rowland Morgan son of the parson of Llanvairynghornwy and John Prich'd Samuel a Shoomaker of the same parish.' (29 June, 1739.) But Bulkeley and his friends were able to protect the smugglers: 'Met in the evening the Collector of the Customs of Holyhead at Hugh Price's House to hear an information against the smuglers. Condemned the goods seized, but discharged the persons complain'd of from any penalties.' (2 July, 1739.)

There was also a duty to be paid on coal which was transported by sea, but this was one commodity which was too bulky to be smuggled. In any case it was a luxury which few country people could afford; most of them used wood or peat for their fires.

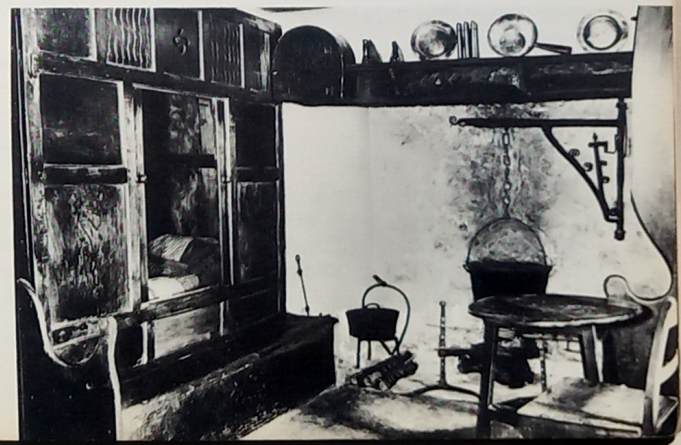
An old print of Aberdovey

The poorer country folk lived on oat cakes, bread made from rye or barley, and flummery which was made of boiled oatmeal. Sometimes there would be bacon or goat's meat, or fish for people who lived near the sea. They drank buttermilk, or mead made from honey and water. Tea was a rare luxury.

Their cottages had earth floors and were made of wooden frames filled in with stones or wattle and daub. The roof was made of thatch, except in districts where slate was plentiful and cheap. Often there was no chimney, just a hole in the roof, and the windows were very small.

The animals were often under the same roof, sometimes even in the same room, as their owners. In the long dark winter evenings, the only light was from the rushlights or perhaps candles. In this dim smoky atmosphere the family would spin and knit; or perhaps they and their neighbours would go to the nearest big farmhouse to knit and to sing and listen to stories.

A swinging churn from Glamorgan. Making butter with this must have been hard work



A Welsh farmhouse kitchen, showing a cupboard-bed

The religious revival

There were great changes in the religious life of the Welsh people during the eighteenth century.

This was mainly due to the work of a small group of Welsh clergymen—Griffith Jones (1683–1761), Howell Harris (1714–1773), Daniel Rowland (1713–1790), William Williams (1717–1791), and, a little later, Thomas Charles (1755–1814).

Griffith Jones thought of going to India as a missionary, but he felt that his own people were so ignorant about religion that he decided to stay in Wales. He was a great preacher, and large crowds came to the village of Llanddowror in Carmarthenshire, where he was the vicar, to hear him.

But he wanted to do more than preach. In 1731 there was an epidemic and several people in his parish died. Griffith Jones was very distressed by this, because they had died without knowing much about their own religion through not being able to read the Bible for themselves.

Llanddowror church

There and then he decided to hold classes in Llanddowror, to teach children and grown-ups to read. The classes were so successful that he did the same in other villages as well. Then he began to train other men to do this work, and sent them to villages all over Wales.

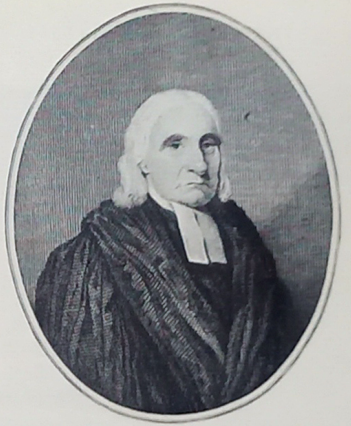
He paid these teachers about £4 a year. A teacher would stay in a village for about three months and hold classes during the day and in the evenings, usually in the winter months when farmers and farm-workers were not so busy. They learnt to read the Bible and the Catechism; this was a printed set of questions and answers about Christian beliefs.

For over thirty years Griffith Jones did this work. The classes were known as 'circulating schools', because each teacher would, after spending three months in one place, move on to another village to start again. All this was arranged by Griffith Jones from his vicarage in the little village of Llanddowror. He had some rich friends—one was a lady named Madam Bevan who lived in Laugharne—and they helped him to raise money to pay his teachers and to buy books.

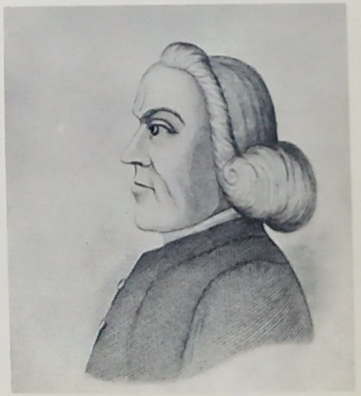
Most people in those days spoke Welsh, so that it was Welsh, not English, that they were taught to read. In this way the language was kept alive.

One man who heard Griffith Jones preach was a young curate named Daniel Rowland, who became a famous preacher himself. People used to travel from all parts of Wales to hear him preach in the churchyard at Llangeitho in Cardiganshire.

Another famous preacher was Howell Harris. He, too, as a young man, was influenced by Griffith Jones. He spent much time travelling in Wales and preaching in the open air. There were many people who did not like this, and sometimes they broke up his meetings.



Daniel Rowland



Howell Harris

A young man named William Williams heard Howell Harris preaching in the churchyard at Talgarth in Breconshire. He was so moved by the sermon that he soon became one of the leaders of the religious revival in Wales. He wrote hundreds of hymns, and many of them are still great favourites in Welsh churches and chapels. His home was a farmhouse called Pantycelyn, near Llandovery, and he is usually known as Williams Pantycelyn.

In England at the same time John and Charles Wesley were bringing religion into the lives of many people whom the Church had never reached. John Wesley spent most of his time travelling on horseback through England and Wales, preaching wherever he went, usually in the open air. These men were called 'Methodists', and between them they had a great influence on the people of Wales. Ordinary people began to read the Bible and to think more seriously about religion.

William Williams

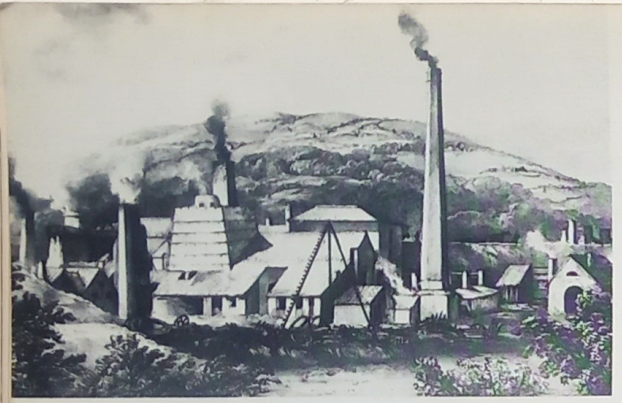
Pantycelyn

Some years later a man named Thomas Charles, who lived in Bala in Merionethshire, and some other men started holding Sunday schools in Wales. These became very popular, and they carried on the work of Griffith Jones' circulating schools in teaching children and adults of all ages to read and discuss the Bible. Many people bought their own copies of the Welsh Bible.

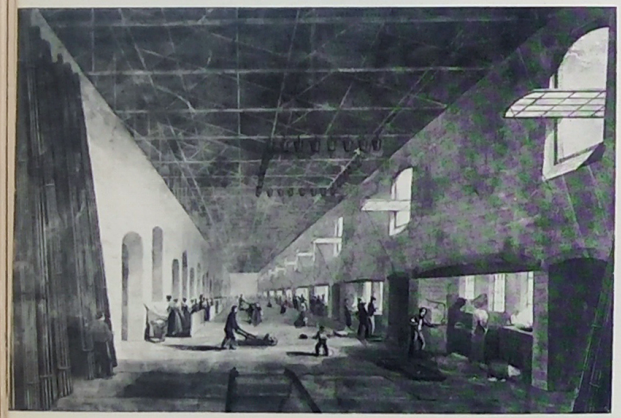
One young girl who wanted a Bible of her own was Mary Jones of Llanfihangel y Pennant in Merionethshire. She had learnt to read by the time she was ten (there was no school for her to go to) and, as her parents were too poor to buy her a Bible, she used to borrow one from a neighbour.

Then she began to save up to buy one for herself. It took her five years. When she was sixteen she walked to Bala, twenty-five miles away, to buy a Bible from Thomas Charles. She did not have any shoes, so she walked barefoot. By the time she reached Bala, her feet were cut and bleeding, but she bought her Bible. This happened in the year 1800. If you go to Mary Jones's village you will see a monument to her there.

John Wesley. We know a great deal about his work, because he kept a detailed journal, or diary, of his travels



Ynyscedwyn ironworks, near Swansea



Treforest tinworks, near Cardiff

THE GROWTH OF MODERN WALES

Iron and steel

We have already seen how the iron industry began to recover from the slump that followed the end of the long war with France in 1815. The demand for iron became so great that iron ore had to be imported from Spain and elsewhere, as there was not enough of it in this country. At the same time experts were trying to invent methods of making steel on a large scale.

Steel was a harder purer form of iron, and it had been used for hundreds of years for making swords and armour. But it could only be made in small quantities in a very costly manner. At last, in 1856, a man named Bessemer invented a method of making large quantities of steel fairly cheaply. Molten iron was poured into a large container called a converter; then a continuous blast of hot air was forced into the converter, and impurities were burnt out of the metal. It was rather like an additional 'hot blast', but the blast was much fiercer.

A few years later William Siemens, working at Landore, near Swansea, invented another method which he called the 'open hearth' process. Soon most of the large ironworks in south Wales were producing steel to satisfy the ever-increasing demand.

More and more iron ore had to be imported, and this led to the building of steelworks along the south Wales coast. This saved the trouble and expense of taking the foreign iron ore —hundreds of thousands of tons of it—up to the works at Merthyr and other places inland. Today the biggest steelworks in Wales are all on or near the coast.

There was a further development towards the end of the nineteenth century. Thin sheets of steel coated with tin were needed for making tins, and later for motor cars and many other products. This led to the large-scale manufacture of tinplate in south Wales.

Thus the Welsh iron industry, which was so small when John Guest and Isaac Wilkinson came to Wales just over two hundred years ago, grew during the nineteenth century into the giant steel industry which today you can see at Trostre, near Llanelli, at Margam near Port Talbot, at Llanwern near Newport, as well as at other places such as Shotton in Flintshire.

One of the blast furnaces at the Margam steelworks

A 10-ton ingot on its way to the strip-mill

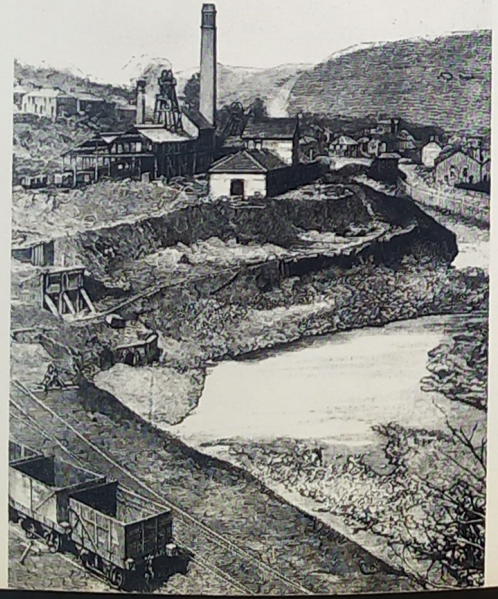
Part of the Rhondda Valley just over 100 years ago

Coal

We have seen that coal was being mined in Wales from the time of Queen Elizabeth I onwards. But coal mining did not become a really important industry until the second half of the eighteenth century when coke came to be used instead of charcoal for smelting iron.

As the iron industry grew, so did the demand for coal. But for a time it remained dependent on the manufacture of iron. It was not until the 1820s and the 1830s that Welsh coal began to be used in large quantities for other purposes. First of all it was exported as house coal to London and other cities.

Soon afterwards it was needed for railway locomotives, for steamships and for steam engines of all kinds. Welsh coal, it was found, was very suitable for steamships. The battleships of the Royal Navy burned Welsh coal.



A mining village in the Rhondda in 1886

This led to the sinking of new pits in the south Wales coalfield, especially in the Rhondda valleys during the 1860s. Here there was plenty of coal, but it lay deep underground, so that a great deal of money had to be spent before the coal was reached.

But soon coal was pouring out of the mines in the Rhondda and being taken down to Cardiff by canal and by railway, to be exported to many parts of the world. New docks had to be built at Cardiff, but even they were not big enough; and the single railway could not cope with the vast quantities of coal.

One of the Rhondda coal-owners, David Davies, decided to build a railway to take some of the Rhondda coal to the little harbour of Barry, where new docks were constructed. The first Barry dock was opened in 1889.

The whole of the south Wales coal industry grew rapidly during the later years of the nineteenth century. In 1880 south Wales produced 21,166,000 tons of coal; by 1913 this had become 56,830,072 tons.

Cynheidre colliery today

Digging up copper ore in Anglesey

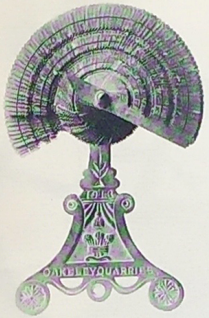
Women breaking up the copper ore

Copper

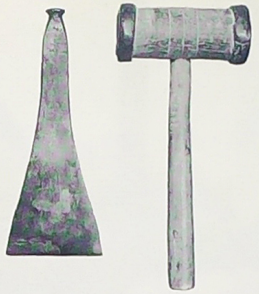
Coal and steel were the two great industries of Wales. There were very few others, and they were much smaller. For a time there was a flourishing copper industry in the Swansea area. Copper smelting had been started at Neath in 1584, when copper ore from Cornwall was shipped across the Bristol Channel to be smelted in coal-burning furnaces, since there was no need to use charcoal or coke for making copper.

In the eighteenth century copper smelting was carried on in Swansea more than in Neath because it was a better port. Then in 1768 copper mining was started in Anglesey, and this ore was also shipped to Swansea for smelting. The industry flourished, and continued to do so in the nineteenth century although by that time the supply of copper ore from Anglesey had come to an end. Cornish ore was used, and Swansea became the biggest copper smelting centre in the world.

But before the end of the nineteenth century, vast quantities of copper ore had been found in America and Australia, and the Welsh copper industry declined.



This fan (16" high) is made of slate



Tools used for splitting slate

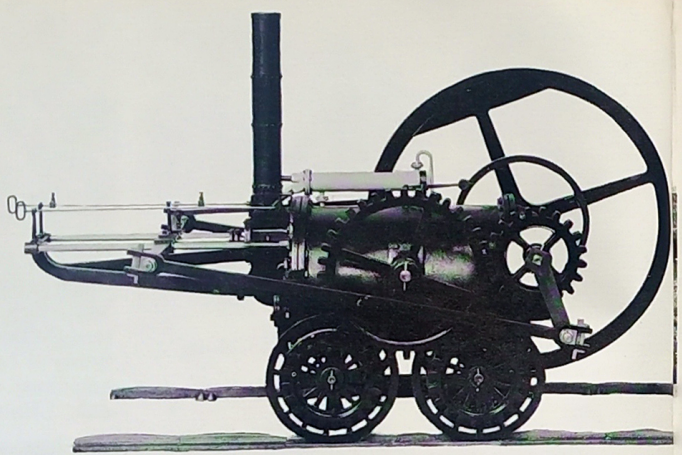
A slate quarry in the Nantlle valley and (right) the Penrhyn slate quarry in 1808

Slate

In Caernarvonshire there were slate quarries which enjoyed a boom during the Industrial Revolution. Slates were needed for the thousands of houses built in the growing industrial towns of England and Wales, and during the nineteenth century the great quarries at Bethesda, Llanberis and Ffestiniog prospered.

But between 1896 and 1903 there were two great strikes which lasted for four years altogether, and during that time far fewer slates were produced. Then cement tiles came into use, and since then the slate industry has steadily declined.

Richard Trevithick



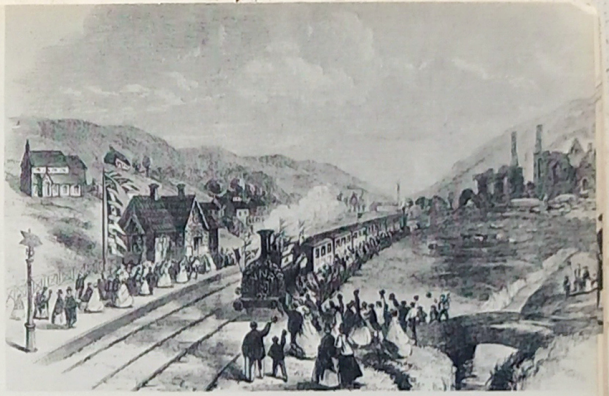
A model of Trevithick's locomotive

Railways

Before there were any railways, horses were used to draw trucks along wooden tramways. For example, Samuel Homfray made a tramway that ran from his ironworks at Penydarren to Quakers Yard, nine miles away. There the trucks were unloaded on to barges and the cargo of iron was taken along the canal to Cardiff.

In 1804 a Cornish engineer, Richard Trevithick, employed by Samuel Homfray, drove a steam locomotive on an iron track along the same route. This run caused great excitement in the district. There is a story that one of the other ironmasters made a bet with Homfray that Trevithick's engine would not succeed in drawing a load of ten tons along the track.

Crowds of people came to see the strange new engine, which completed the journey successfully with a ten-ton load and seventy passengers.



The opening of a new railway in south Wales: the first train arriving at Neath Abbey station in 1863

For many years after this nothing more was done about building railways. It was the opening of the famous Stockton and Darlington railway in Yorkshire in 1825 that really started the railway age in Britain.

From 1839 onwards many railway lines were built in Wales. Here is a list of some of the early ones: the Taff Vale Railway (Cardiff to Merthyr), 1841; Chester to Holyhead, 1849 (it was in that year that the Irish mails were carried across north Wales by stage-coach for the last time—after that they were taken by rail); Neath to Merthyr, 1851; Swansea to Carmarthen, 1852; Newport to Hereford, 1854; Carmarthen to Haverfordwest, 1854; Swansea to Brecon, 1856; Denbigh to Rhyl, 1858; Llanidloes to Newtown, 1859; Oswestry to Welshpool, 1860.

The railways were very important for the industrial areas of Glamorgan and Monmouthshire. They also helped to bring some prosperity to the farming areas of Wales by providing far quicker and cheaper transport than roads or canals could give.

In 1873 work was begun on a railway tunnel under the Severn estuary. This was of great importance to south Wales, because the first bridge across the Severn was many miles up-river at Gloucester. Work on the tunnel was held up for years because of an underground spring which flooded the workings; but after many setbacks the tunnel was at last completed, and the first train was driven through it in 1885.

The steam packet from Holyhead to Howth, 1825

Carmarthen 150 years ago

Ports

For hundreds of years the many small ports along the Welsh coast had been busy places, their little ships sailing to foreign ports as well as carrying on a coastal trade. Many of their menfolk earned their livelihood as sailors.

But the growth of industry and the use of steam power in ships brought great changes. Bristol Channel ports such as Swansea, Cardiff and Newport were near the area of the great coal and steel industries, and big new docks were built there.

The ports of west and north Wales, such as Carmarthen, Haverfordwest, Aberystwyth and Caernarvon, were far from the industrial area, and they were too small to take the big new ships. So during the nineteenth century their trade declined, and nowadays very few ships call there.

But the seafaring tradition lives on, and men from these places still go to sea; for instance, the last captain of the *Queen Mary* was a Welshman from Haverfordwest.

Opening of new docks at Swansea, 1859

Life in the industrial towns

So many people came to live and work in places such as Merthyr and Swansea during the early years of the nineteenth century that houses had to be built in a hurry. Even so, there was much overcrowding, and life was very uncomfortable for the newcomers.

Most of them were from the country districts of south Wales, but others came from Herefordshire and Gloucestershire and the West Country. Some came for the winter only, and went back to work on farms in the summer.

Living conditions in the industrial towns were not good. There were no drains, and for many years there was not even a proper water supply. People had to get water from wells and streams or buy it from water-carriers. In 1837 a water company was started in Swansea and a reservoir was built, but by 1845 only one house in seven had water laid on.

Merthyr just over 100 years ago

Refuse was put out into the streets and left there until it was collected, which was not very often. There was dirt and disease everywhere, and the death rate was high especially among young children; four out of every ten died before reaching the age of five. In 1849 there was an outbreak of cholera, during which fourteen hundred people died in Merthyr alone.

Child workers

Women and children, as well as men, worked in the coal mines and ironworks. A young child working underground would go with his father, and would usually have to look after one of the airdoors. He had to open and close the airdoor when anyone came along the heading, and see that it was kept closed for the rest of the time.

The older children and the women usually worked as 'drammers', pushing and pulling the drams (or trams) of coal along wooden rails.

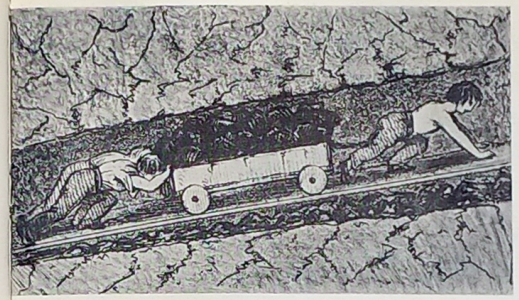
In mines and works and factories throughout Britain children were working—and usually working very long hours.

One man who helped to bring about better working conditions was a Welshman named Robert Owen, who was manager of a large cotton mill at New Lanark in Scotland. He had ideas far in advance of his time: for instance, he started the very first school for infants in Britain; he refused to employ young children in his factory, and he looked after his workpeople when they were sick.

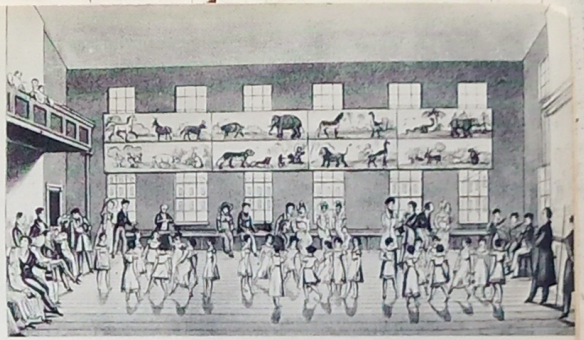
His New Lanark factory became famous, because he proved to the world that it was possible for an employer to make his business pay without treating his workers like slaves; and many eminent men from foreign countries came to New Lanark to see for themselves how he put his ideas into practice.

Robert Owen was a great Welshman who spent most of his life outside Wales, but he was born and brought up in Newtown, and it was there that he died in 1858.

In 1840 there was a government inquiry into the employment of children, and special inspectors visited mines and factories to talk to the children who worked there and to find out all about the work they did.



Young 'drammers'



Robert Owen's school in New Lanark

Many people were shocked when the results of the inquiry were made known, and a few years later Parliament made a law to prevent women and children from working underground.

In places like Merthyr, which were not easy to get to until the railway was built, the employers opened their own shops so as to make sure that there was enough food and clothing for their workpeople to buy. These were known as Company shops, or truck shops, and the workers were expected to buy all their goods there. Sometimes they were given vouchers instead of money for their wages—vouchers which could only be used in the Company shop. These shops became unpopular because they often charged high prices.

Then there was the question of wages. There were many arguments about this between owners and workers, especially in the coal industry. It was during the second half of the nineteenth century that trade unions became important, and there were long and bitter disputes about wages and hours of work.

Robert Owen

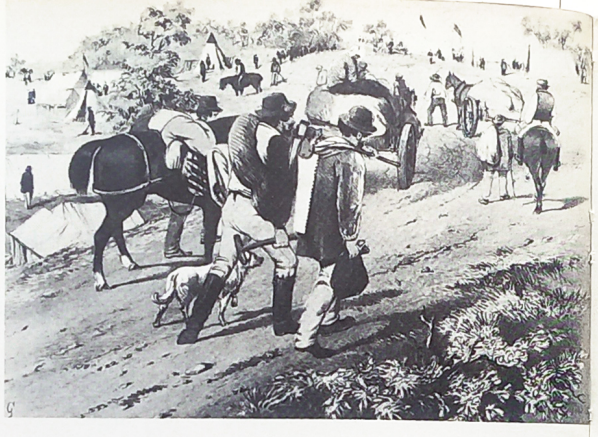
Welsh workers overseas

The great Industrial Revolution put Great Britain ahead of the rest of the world in industrial skill throughout the nineteenth century.

Across the Atlantic Ocean, the United States of America, with its great coalfields and other natural resources, was developing its own industries, and was glad to welcome skilled workers from Britain.

Many Welsh miners and metalworkers from Glamorgan and Monmouthshire emigrated to America at different times. Most of them went to the Pennsylvania coalfield where they were able to earn high wages, and some of them played a very important part in the development of the United States as a great industrial power.

In the 1890s hundreds of Welsh tinplate workers left south Wales for America. Up to that time the Americans had been using Welsh tinplate, but when they began to manufacture their own, they put a tariff on all imported tinplate. This caused a severe slump in the Welsh industry, and it was as a result of this that the U.S.A. was able to attract large numbers of Welsh tinplate workers.



Some Welsh miners went to the Australian goldfields

A few years earlier a party of Welsh and English steelworkers, under the leadership of a Welshman named John Hughes, emigrated to Russia, which was beginning to build up its steel industry and needed more skilled labour. The place where they settled was given the name Hughesofka, after John Hughes, a name which was later changed to Stalino and then to Donetzk.

Welsh industrial workers also emigrated to Australia and South Africa during this period.

Thomas Johnes of Hafod, Cardiganshire, a Welsh squire who did much to improve methods of farming

Life and work in the countryside

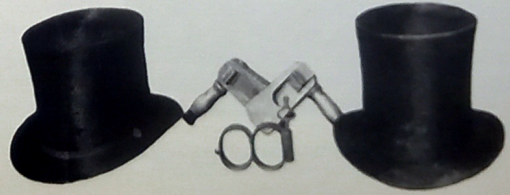
There had been slow but steady improvement in farming methods during the eighteenth century in Wales. Landowners wanted to make good use of their land and, especially, to grow more crops, because the population was growing more rapidly than ever before. This meant that more food was needed.

The result was that landowners began to enclose more land. The 'enclosing' of waste land had been going on since the sixteenth century, but now it was done on a larger scale, often by agreement. Otherwise, there had to be a private Act of Parliament and then there would be a share-out. This was a very expensive method, which many small freeholders could ill afford. The people who probably suffered most were those who did not own any land but had enjoyed the right of grazing their cattle on the waste land.

During the long war with France, from 1793 to 1815, the price of corn went up, and this made the larger landowners more than ever eager to have waste land enclosed so that they could grow corn on their share of it.

The large enclosures that were made during the war caused much hardship, and small farmers and peasants sometimes became so angry that they pulled down the fences which the landowners erected. But the enclosing went on.

After 1815 the price of corn fell rapidly, and for the next thirty years or so small farmers fared badly. There was a great deal of hardship and discontent in country districts. One of the many causes of discontent, apart from enclosures, low prices, high rents, bad harvests and the Poor Law, was the tollgates.



Constables' hats, rattles and handcuffs from Breconshire

In some parts of Wales there were many small turnpike trusts, each one with its own tollgates. In such areas farmers sometimes had to pay several tolls along a few miles of road.

In 1843 many tollgates in the Whitland area in Carmarthenshire were destroyed. This was always done at night, by men dressed up as women and calling themselves Rebecca and her daughters.

Before cutting down a gate the leader (Rebecca) of the rioters would ask his followers, in Welsh, if there was any good reason why the gate should be there. On receiving the reply 'No', the leader would ask what they should do about it. The crowd would declare that the gate must be destroyed, and 'Rebecca' and her 'daughters' would then cut it down.

Rebecca rioters attacking a tollgate

Soldiers and police were brought into the district, but they failed to catch the rioters. Gates in other parts of west Wales were destroyed, and in June several hundred men, all disguised, rode into Carmarthen and attacked the workhouse.

The riots died down a few months later, and soon afterwards Parliament passed a Turnpike Act which meant that fewer tolls would have to be paid in future.

In later years conditions in the countryside improved and there was less hardship. But rents for farms remained high, because there were so many people who wanted to have their own small farms rather than work for others. Some of them emigrated to the U.S.A. where there was plenty of land for everybody.

Religion

In the eighteenth century far more people went to church than to chapel. Griffith Jones and the other leaders of what was called the Methodist Revival were all members of the Anglican Church. In 1811 the Methodists in Wales became a separate nonconformist denomination, like the Baptists and the Independents. They ordained their own ministers, and they called themselves Calvinistic Methodists.

Their numbers grew quickly. They had some fine preachers, and the Welsh people enjoyed listening to them. The other nonconformist denominations flourished too, and built new chapels in the countryside and in the growing industrial towns. In Merthyr in 1840 there were twelve chapels, but only two churches. The hymn-singing, the sermons, and the Sunday School made their services popular, and during the nineteenth century Wales became predominantly nonconformist in religion.

At the same time there began a movement for the disestablishment of the Anglican Church in Wales. This meant, among other things, that the Church in Wales would become a separate Church, instead of being part of the Church of England, which was known as the Established Church.

This eventually happened in 1920. In addition to the four ancient bishoprics of St Davids, Llandaff, St Asaph and Bangor, two new ones were created—Monmouth, and Swansea-and-Brecon. The new Church in Wales had its own Archbishop too, who is always chosen from among the six Welsh bishops.

John Elias, a famous Welsh preacher of 150 years ago

Another famous preacher of that time, Christmas Evans

Politics

Since 1536 Wales had had its own members of Parliament. The people who were entitled to vote were the burgesses—and in the countryside people who owned land worth forty shillings a year or more.

Most people were not very interested in politics before the nineteenth century. The men who became members of Parliament usually belonged to the important landowning families, and the ordinary people were loyal to the local landowner.

During the eighteenth century people did begin to take a little interest, especially those who were called 'dissenters' or non-conformists. They were not so ready to go on being loyal to the landowners, who were nearly all Anglicans and Tories.

A cartoon by Hogarth about bribery at election time

Bribery was common in parliamentary elections in those days. For example, there was an election in Carmarthenshire in 1802, which was held in Llandeilo and went on for about a fortnight. This was because the voters had to come from all parts of the county to vote.

One of the two candidates, Sir William Paxton, was a very wealthy man, and although he did not win he spent £15,000 on his election campaign. He paid for 11,070 breakfasts, 36,901 dinners, 684 suppers, 25,275 gallons of beer, 11,068 bottles of spirits, and many other items, including £786 for ribbons.

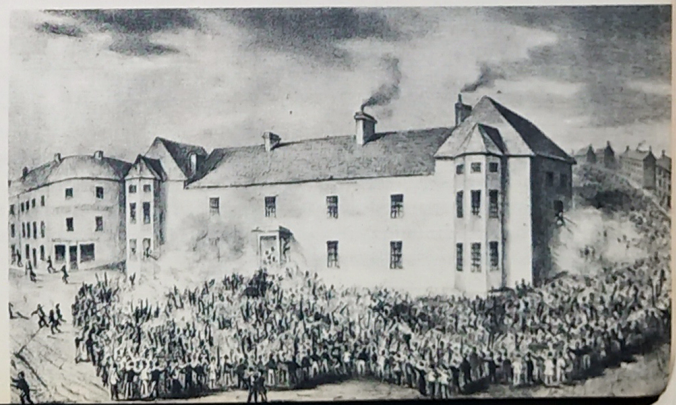
It is not surprising that some people at that time wanted changes to be made in the way in which members of Parliament were elected. This led eventually to the Reform Act of 1832, by which Wales was given six more MPs and in the boroughs more people were given the vote.

Gradually people began to take more interest in politics, and a movement known as Chartism started in England and soon spread to parts of Wales. In 1838 the Chartists drew up a People's Charter (hence their name) in which they demanded certain changes, such as annual parliaments, the payment of MPs, equal electoral districts and voting by ballot.

There were Chartist demonstrations and riots in Llanidloes, where there were many workers in the local woollen mills. In the same year hundreds of miners and ironworkers marched on Newport in protest against the imprisonment of one of the Chartist leaders. They arrived outside the Westgate Hotel only to find soldiers waiting for them. The soldiers opened fire, several men were killed, and the marchers fled. Their three leaders were arrested and sentenced to transportation for life.

Chartism quickly died out, but interest in politics continued to grow. Welsh newspapers appeared—not daily papers but periodicals, such as *Y Cronicl* and *Yr Amserau* (The Times), which carried news and articles about political matters.

The old loyalty to the local landowning family began to fade, even in the country districts, particularly as more people were given the right to vote.



The Chartist marchers outside the Westgate Hotel, Newport

There was a general election in 1868 which was a very exciting one, because twenty-one Liberals and only twelve Conservatives were elected. The nonconformists in religion were mostly Liberals in politics.

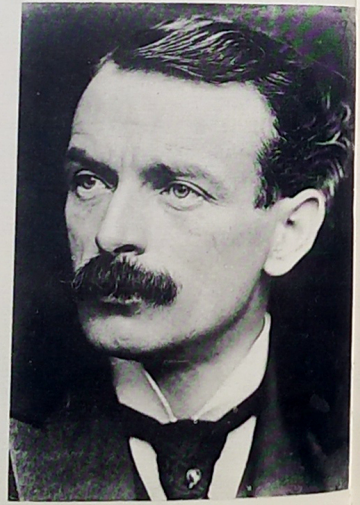
After this election many tenant farmers who had voted Liberal were thrown out of their farms by their landlords. In those days there was no secret ballot as there is today; every voter had to declare at the election which candidate he was voting for.

Voting by ballot for the first time

This state of affairs did not last much longer, for in 1872 Parliament passed the Ballot Act which enabled voters to cast their votes secretly.

The result of all this was that Wales became strongly Liberal in politics, and the men who represented Wales in Parliament were no longer all members of wealthy or landowning families. There was Thomas Edward Ellis, the son of a tenant farmer, who became member for Merionethshire in 1886, William Abraham (Mabon), a miners' leader who became member for the Rhondda in 1885, and David Lloyd George, a young Caernarvonshire solicitor, who eventually became Prime Minister during the First World War (1914–1918).

Before the end of the century a new political party had appeared, the Labour party, which was later to take the place of the Liberals as the strongest political force in Wales. It was in 1900 that Wales sent its first Labour MP to Parliament. He was a Scotsman, Keir Hardie, and he was elected the member for Merthyr.



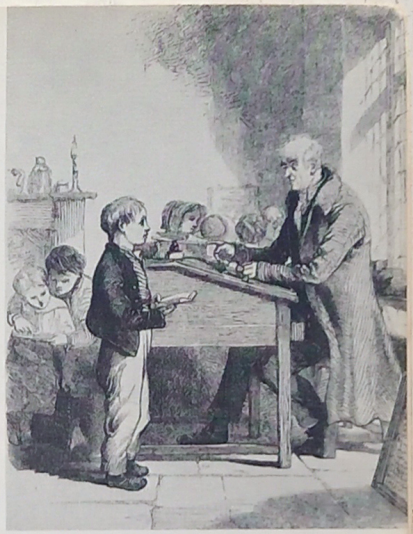
David Lloyd George

Education

At the beginning of the nineteenth century there were only a few schools in Wales. There were some grammar schools, most of which had been founded in the Tudor period or soon after. There were also some private schools.

In 1699 a society had been formed in England which was called the Society for Promoting Christian Knowledge. It is usually known as the SPCK. The SPCK started nearly a hundred schools in Wales, called charity schools, but they were not very successful. Children were taught to read the Bible in Welsh, since that was the language of most of the people of Wales at that time. Parents had to pay a small sum—a penny a week—to enable their children to attend these schools; and the children were not taught very much except how to read and to answer questions about religion. Parents were not very keen to send their children to the SPCK schools.

It is true that many children learnt to read through attending Griffith Jones's circulating schools, and many more in the Sunday Schools which became so popular at the end of the eighteenth century. But there were very few day schools. It was not until the 1840s that there was any real improvement when two religious societies, the British Society which was nonconformist, and the National Society which was Church of England, both opened schools in Wales—British schools and National schools.



An old-time private school at Devauden, Monmouthshire

Many people at that time wanted to see more schools for Welsh children. Among them was William Williams, a Member of Parliament who asked the government to set up a Royal Commission to look into the state of education in Wales. A Royal Commission is a small committee of experts appointed to inquire into some special problem.

The girls of Llanegryn school in 1890

In 1847 this particular Royal Commission was formed, and the commissioners, as they were called, began to travel to different parts of Wales, visiting schools and questioning children and teachers and other people.

The commissioners wrote a long report which showed that a great deal needed to be done to improve education in Wales. Experts nowadays think that the report made things seem even worse than they really were, for the chief commissioners were Englishmen, and when they visited a school they asked the children questions in English. Often the children could not answer simply because they could not speak English, but the commissioners thought the children were ignorant. There was great indignation in Wales when the report was published, because people thought it was unfair.

Margaret Morgan Aged 12
Years 1838 Swestbrook's School
There is an hour when I must die.
Nor can I tell how soon twill come
A thousand children young as I
are called by death to hear their doom
I Kings 17 Chap 5 V

A sampler made by a Welsh girl 130 years ago

The number of schools grew steadily, and soon colleges had to be opened for the training of teachers. Then in 1870 Parliament passed an Education Act, and after this many more schools were opened. This caused a demand for more grammar schools, and in the 1890s nearly a hundred 'intermediate' schools, as they were called, were built.

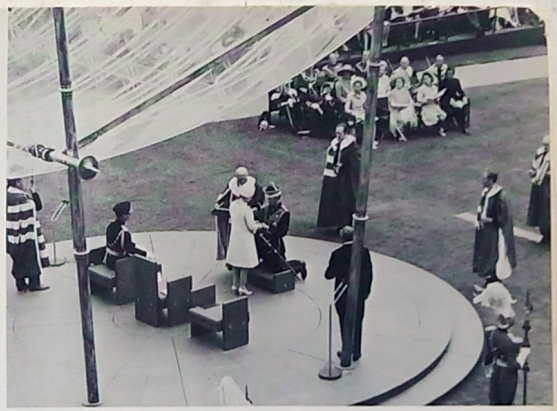
National Institutions

It was at this time too that the University of Wales was founded. There had been a university college at Aberystwyth since 1872, and soon there were colleges at Bangor and Cardiff. These three were united to form the University of Wales in 1893.

Much of the money needed to pay for these colleges was given by the working people of Wales. Not only were they eager for education for their children, but they began to realize that being Welsh was not quite the same as being English; they became aware of their Welsh nationality and wanted the outward symbols of nationality—national institutions, such as the University of Wales.

This feeling of national awareness grew during the second half of the nineteenth century. In 1856 *Hen Wlad fy Nhadau* (Land of my Fathers), with words by Evan James of Pontypridd and music by his son, James James, was adopted as the Welsh national anthem.

Eisteddfods had been held in Wales for centuries, but now they became more popular and in 1858 it was decided to hold a National Eisteddfod every year. Later a National Eisteddfod Association was formed, and the Royal National Eisteddfod is still held each year, during the first week in August.



Prince Charles, the first Prince of Wales to learn Welsh, being invested by the Queen in Caernarvon Castle, 1st July 1969

The Welsh language was the chief symbol of Welsh nationality, and there was a growing interest in it, particularly in books written in Welsh. Novels, plays, poetry, books about travel appeared, as well as weekly papers and magazines. There was even an encyclopaedia in Welsh called *Y Gwyddoniadur*.

Lastly, in 1907 two royal charters were issued for the founding of a National Library and a National Museum. The Library was opened at Aberystwyth in that year, and the Museum was opened in Cardiff in 1922. These two buildings house many treasures of Wales' past—manuscripts, maps, books, pictures, as well as prehistoric finds and relics of the Industrial Revolution.

Some facts about Wales today

All that has happened in Wales in the past has made the Wales that we live in today. In this book it has not been possible to mention everything, but at the end of this chapter you will find a list of books from which you can find out more for yourselves.

The population of Wales today is about 2,660,000, of whom about 656,000 are Welsh-speaking.

In 1956 Cardiff was made the capital of Wales. It has a population of 260,000.

Coal and steel are still very important industries, but between the two World Wars (1914–1918 and 1939–1945) these heavy industries declined, and thousands of men were out of work.

Aneurin Bevan, MP for Ebbw Vale for over 30 years and Minister of Health 1945–51

Since then many smaller, light industries have been brought in, so that Wales does not depend as much as it used to on the two great heavy industries.

The University of Wales has grown. A University College was opened at Swansea in 1920, and there is also a Welsh National School of Medicine and a University of Wales Institute of Science and Technology in Cardiff.

The Welsh Folk Museum at St Fagans was opened in 1948, as part of the National Museum. There is a Welsh National Opera Company, and there are plans for a Welsh National Theatre. The BBC has its own radio and television service for Wales, and there is also Harlech Television in south Wales.

Wales still has its hills and mountains and beautiful bays and beaches. More people from England and other countries visit Wales for holidays every year, and the tourist industry, helped by the Welsh Tourist Board, is becoming more and more important in present-day Wales.

Lastly, there is now a Secretary of State for Wales, who is a member of the Cabinet, and there is a Welsh Office in Cardiff. From being mainly Liberal in politics, Wales has during the last fifty years become strongly Labour. But it was in the nineteenth century that this change began, when Welshmen of humble origin and nonconformist background first went to Westminster, as Liberals—men like Henry Richard ('the apostle of peace'), William Abraham and David Lloyd George. They and the men who came after them have played a part in the government of Britain in this century which is out of all proportion to the smallness of their numbers.

Books

The History of Wales—G. P. Ambrose (E. J. Arnold). An interesting outline of Welsh history, with questions to answer (illustrated).

Looking at Wales—M. Davies (A. & C. Black). A geography book about Wales (illustrated).

The Story of Wales—T. P. Lewis (Christopher Davies, Llandybie). Short chapters on Welsh history with suggestions for things to do (illustrated).

Stories of Wales—Book 2—M. McCririck (E. J. Arnold). Short chapters about people and events in Welsh history from Henry Tudor to David Davies.

Things to do in Welsh History—Book 3, Wales since Tudor days—M. McCririck (E. J. Arnold). A Welsh history book with ideas for things to do (illustrated).

Fortress in the West—Tales of Welsh Adventure—A. J. Roderick (A. & C. Black). Stories about Henry Tudor, John Penry, Henry Morgan the buccaneer, John Evans in America, Rorke's Drift (illustrated).

Wales and America—David Williams (University of Wales Press). The story of the Welsh people who emigrated to America during the last 400 years.

Samuel Roberts, Llanbrynmair—Glanmor Williams (University of Wales Press). Country life in Wales 100 years ago.

The Land of the Welsh Dragon—(University of Wales Press). A collection of legends, stories and songs about Wales (illustrated).

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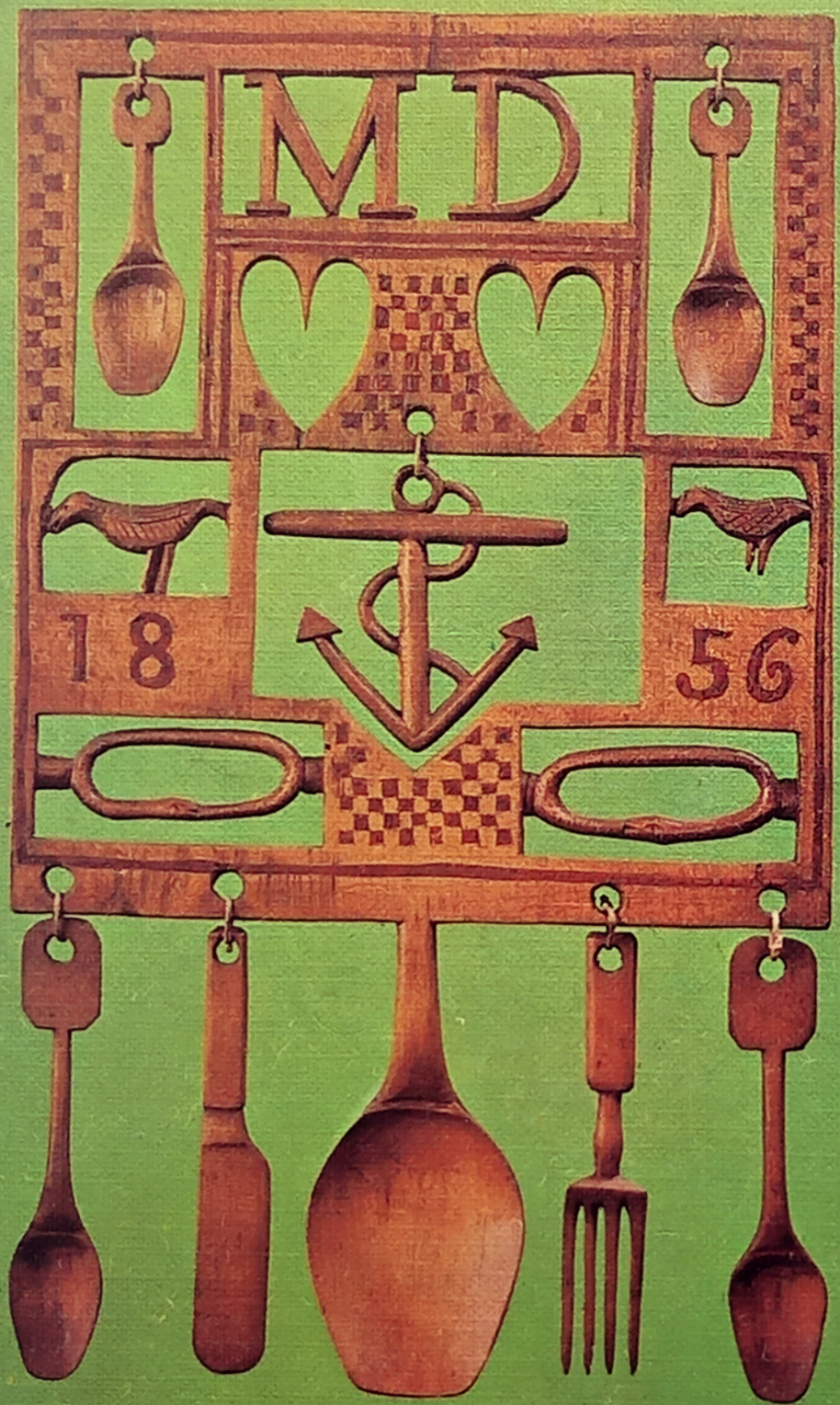

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LOOKING AT WELSH HISTORY

Book 2

from Tudor times to the present day

A. J. RODERICK